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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, DECEMBER 3, 1842. VOL. XXI.—NO. 49

RELIGIOUS MISCELLANY.

To the Editors of the Christian Register.

CHURCH PEWS.

Gentlemen,—An article contained in your paper a short time ago upon the origin and design of pews, has convinced me of what has ever been my impression, that a great deal might be said upon this subject had a person but the means and opportunity of searching into it,—and I wish that some one who has these means and opportunities, would take it into serious consideration, and propose if in his power, some plan for the remedy of the evil which has grown out of this custom of erecting pews in our Churches. An evil which has become so wide spread and universal as to be considered absolutely necessary and perfectly irremediable. To abandon this custom altogether however so as to leave no seats at all in our Churches, as suggested or hinted by the writer of the article alluded to, would not remedy the evil, for then the aged, the young, and a great portion if not all of the female class, who are not in the habit of remaining in a standing position for such a length of time, must be excluded, or rendered very uncomfortable; unless the services were so arranged as to enable them to take a more active part in them than they now do, and thereby frequently to change their position; but even then during sermon time it would be necessary that they should have a more comfortable posture than that of standing, or they certainly would become wearied and uneasy. For the male part of the congregation, those who are in the habit of being constantly standing at their desk or their counters, and of being on their feet from morning till night during the week time, it might do very well, but for the others already mentioned, it certainly must have the effect of keeping them from Church when perhaps they otherwise would be glad to be there. To remedy this evil effectually, therefore, it appears to me that we must go back to the fountain head, or spring of it, and see if there cannot be some wiser plan devised for keeping our Churches comfortably provided with opportunities for resting the body, and yet so as to abandon exclusiveness of every sort, and leave them prefectly free and accommodating to all who may choose to enter them, whether they are in the constant habit of worshipping there or not. And to do this we must find out what is the main spring, or fountain head of it, as it now exists. To me the case appears to stand thus. A number of persons, members of some particular Church or congregation, yet dissatised, and disgusted with the views and sentiments, the Church government, or something else as supported by the remaining portion of the congregation, and they determine to withdraw; to choose a place of worship—some other where, and a pastor for themselves; and not being provided with the means of immediately erecting a Church; they engage a hall, or some other convenient place of meeting, where they can assemble on each Sabbath, and where all who choose are at perfect liberty to unite with them; there being then no pew walls or doors to exclude them, and the desire of increasing their numbers so as to build up another Society being too strong to admit of their allowing any thing which shall tend to keep out a single individual. For a while they go on well—curiosity, convenience and sympathy unite their aid to swell and increase their numbers—their meetings become full and well attended—unanimity, cordiality, and friendship exist, ardor and zeal increases, they look forward to the erection of a Church, and the settlement of a pastor as the desired ultimatum of their hopes and expectations, and having as they think acquired sufficient strength for such an undertaking, they collect their forces, count the cost, the probable expenditure, amount of salary for a first rate preacher, &c., and then proceed to examine their own resources and probable strength for carrying out such an enterprise. Upon strict examination they find that they can build a small, neat and comfortable house, and place their minister in a state of security and safety in regard to his living. But now comes the rub—other denominations, and others of the same denomination, have large, elegant, and commodious houses of worship, they pay their preachers large salaries, shall we not be looked down upon and despised if we do not the same? Will not the people, those upon whom we place the most dependance for building up our cause, viz., the rich, the wealthy, and the influential, will they not pass us by for these more sightly and commodious buildings, and leave us to grub on year after year without being able to get even one step farther? No! it will never do. If we build a small Church now, and a large one by and bye it will be only a double expense. Cannot we extend our means a little and get some of our friends to help us? it will cost but a little more to build a more sightly one, and then it will be an ornament to the town—we can enlarge the number of our pews and dispose of them at a high rate, for there will be enough then to take them, and after a while we shall be able to clear ourselves from debt and do very well. The temptation is too great, the plan is adopted, the house is built, the pews are disposed of, and what is the consequence? They have a large debt to discharge, and this must be done by keeping up the price of the pews; consequently the weak-handed, those who find it hard work to procure even the necessaries of life for the support of their families, or who wish to lay up something for their support against a rainy season, are excluded from finding a place there—their Sabbaths must be spent some other where than in the house of God. The stranger too comes and takes a look in, he finds plenty of room for sickness, absence from town, or a desire to remain at home act as sufficient causes to produce many empty pews. He longs to enter but dares not, he knows that it is private property and he dreads being an intruder. He walks away. Others are more bold and persevering; they apply to the sexton and are accommodated. Others again place more confidence in the good feelings and generosity of the people walk in and it may be are politely received and provided for. But all of these even the most persevering and fortunate are under a restraint—they know that they are indebted to the politeness of those who claim these accommodations as their own,—and that if they should wish to become attendants at that place of worship for several weeks, or a greater length of time, they must be considered intruders,—consequently they appear once or twice and are not again to be seen. And the poor and the pennyless—ah! they know that the house of God was not erected for them. They have nothing to support it with, their scanty means too scanty even for their own subsistence can do nothing towards defraying the expenses of the Church. Their own hearth stones therefore, however cheerless and cold, must be their only altars, and their children find their ministers and instructors in—*Judge ye what they are*—in the influences which surround their own dwellings, and then become the despised and the outcasts of society for the lessons which they have so well learned and improved upon. Come ye wise and sagacious heads—ye who love to solve difficult problems, and questions of importance. Tell us, how shall we remedy this evil? How shall we have large and commodious houses of worship, well provided with seats and books where exclusiveness shall not be known or recognized, except that exclusiveness which banishes all unkindness, incivility and want of brotherly affection and yet be clear of debt and ambarrassment? How shall we support our Churches and yet have no one who wishes to visit them and be blessed by their influences unaccommodated and unprovided for. How instead of being pained by the sight of empty pews and deserted aisles, have our seats well filled and crowded on each returning Sabbath?

A.

MISSIONARY EFFORTS.

A Meeting was held in the city of Boston, on Monday, the 14th of February, 1842, for the purpose of considering the religious wants of the community, and the adoption of some plan by which larger means could be raised, and more extended and strenuous exertions made for the spread of the Gospel, the diffusion of its simple and solemn truths, the promotion of that righteousness and piety it requires.

This meeting was large, and many of the clergy and laity of the city and the neighboring towns were present. After some discussion, Messrs. Albert Fearing, Stephen Fairbanks, E. S. Gannett, Samuel Barrett, Robert Waterston, Samuel Dorr, Walter Channing, L. G. Pray, and S. K. Lothrop, were appointed a Committee to take into consideration the subject before the meeting, and report a specific plan for the application of funds proposed to be raised, and also a statement of facts and reasons which render the call for such funds necessary, and to notify a meeting when prepared to report.

Having duly considered the matter entrusted to them, the Committee submitted the following Report, which was accepted, and is now published by order of the Committee appointed under one of its resolutions.

REPORT.

Before presenting a specific plan for the application of the fund proposed to be raised, the Committee would offer, as the above vote requires of them, a statement of facts and reasons which render a call for such funds necessary. Gladly would they be spared this part of their duty. But it is not to be denied that with many of our denomination a sinful and lamentable apathy prevails, both as respects the wants of the community and their own obligations. The Committee would by no means imply that nothing has been done of the kind now contemplated. Through societies and associations already in existence, something has been done, and God's blessing has rested upon their humble efforts and limited means. But these societies have never received the encouragement and support which ought to have been given them; they have never brought out the full strength and means of that community in whose bosom they are established, and for the furtherance of whose views they were organized. There are yet multitudes who seem to forget the solemn obligations, resting upon every Christian to aid according to the measure of his ability, in giving a wider extension and a deeper influence to the holy faith he professes. They rest satisfied with their own possession and enjoyment of the blessings and privileges of the Gospel. To do good and communicate these blessings to others they forget. They fold their hands in indolent selfishness, and let the wild tide of ignorance and error, folly and sin sweep onward as it may. Though the field of the world lies before and around them ripe for the harvest, they feel no obligation or disposition to labor, or to send forth laborers, that it may be reaped. And many who do feel this obligation do not meet it to the full extent of their abilities. They do not give and strive to bless others in proportion as God has blessed them. Their means are large, and to many objects of a worldly or secular character their gifts are large also; but into the great Treasury of God in behalf of means and efforts by which the world is to be evangelized, made Christian and holy, their gifts are small. These things ought not to be. The command of Christ, 'Go ye into all the world and preach the Gospel to every creature,' is a universal command. It has no boundaries in space but the broad earth, 'go ye into all the world.' It has no limit in persons but the human race, 'preach the Gospel to every creature;' and so long as the world stands, and creatures of immortal hope and destiny dwell upon it, it will be the solemn and imperative duty of all who have a knowledge of this Gospel, and have felt its power to bless and sanctify the soul, to be earnest, active, unceasing in efforts to communicate it, and increase its power and influence among those who have it not, or heed it not. For this wealth must give largely of its abundance; more largely than it ever yet has given. What a small portion of the wealth of Christendom is even yet devoted to the spread of the Gospel and the furtherance of its great objects. For this poverty must give its mite, impart what it can from its narrow means. What an inexhaustible treasury for the diffusion of Gospel truth, influences and privileges might be established, would every one, however humble his condition, however small his means, do what every one might, viz., abate so much from his luxuries or his comforts as would enable him to devote one dollar annually to some form of Christian missionary effort and enterprise. For this all must give what they can, do what they can; lend the wisdom of their counsel, the influence of their example, the fervor and efficacy of their prayers. The very principles and genius of the Gospel, its appeals to the deep sympathies of our nature, its decisive bearing upon the present and future condition of men demand this at our hands, as a testimony to the sincerity of our faith. To refuse is to court the charge of hypocrisy or unbelief. If we deem the Gospel true, if we deem our own view of the Gospel true, we cannot but deem it truth of infinite value. If it have brought light and strength and peace and salvation to our own souls, we cannot but wish and strive to have it bring these same blessings to other souls. We are not, we cannot be Christians ourselves, if we feel no wish, take no steps, submit to no sacrifices, put forth no efforts to make others Christians.

These remarks embrace the grounds on which rest the duty and obligation of all missionary effort, foreign and domestic. Of these, the great and urgent importance of the latter has rarely been sufficiently regarded. The Committee would throw no disparagement upon Foreign Missions. They are noble Christian enterprises; God grant them the blessing of a more abundant success. But in the present condition of the world, Domestic Missions invite our labors with a more rational promise of usefulness. These take precedence in our judgment. Let us first christianize Christendom, and there will go forth from it an influence which the heathen nations cannot withstand. Their false religions, their idolatry and superstition will pass away before the light of truth and holiness which will then radiate from Christian lands, as naturally and imperceptibly as the darkness recedes before the rising sun. A comparatively small sect also, struggling and straining every nerve for the maintenance and diffusion of the truth it holds dear, cannot be expected to engage early and extensively in foreign missions. What may be our duty in a few years we cannot say. We hope for a state of things, in which we shall have the ability, as it will then be our duty, to have our representatives proclaiming the glad tidings of the Gospel among those, who know not and have heard not of the true God and of Jesus Christ, whom he hath sent. At present our first duty is to wake up and be faithful in what we can do and ought to do at home. The cry every where and from all quarters of our own country is, 'Come over into Macedonia and help us.' There are feeble societies in many of our own New England villages, either in part, or wholly unable to support a stated ministry. These call to us for aid. There are new societies springing up, some near, some at a distance. Having done, yet doing all that they can for themselves, they call on us to help them to attain a permanent and healthy existence. There are, in many places, scattered communities, hungering and thirsting for the printed word or the living voice, waiting in hope for some one to be sent to gather them into the fold of our Lord Jesus Christ. And there are enough ready to go, could they be prepared and sent. There are men burning with Christian zeal, ready to spend and be spent in the cause of Christ, and destined to become eminently useful in the work of the Christian ministry, if they can be furnished with the means to prepare themselves by the requisite study for its duties. These are calling upon us for aid.

In confirmation of these statements, the Committee would remark that they have ascertained, that there are in New England about sixty-eight feeble societies, that have received, or applied recently for aid, either to the American Unitarian Association, or the Evangelical Missionary Society; and there are about as many more in which the minister receives only a small pittance, a salary totally inadequate to his wants and far from commensurate with his labors, to be eked out by farming or some other occupation or resource. Let it not be supposed, let no one say, that these feeble societies in New England are most of them unimportant; that they are, for the most part, situated in retired, decayed or decaying villages, where there is no growth, no progress, and that it is not worth while for us to spend our means in aiding and sustaining them. They are not unimportant; they are every one of them seed-beds, from which will be annually transferred weeds or thriving plants, according as we cultivate or neglect them. Some of them, such as the societies at Cabotsville and Saco, and other places that might be mentioned, are in the midst of thriving manufacturing villages, and are important in their immediate aspects and influences, and all of them are worthy of support and encouragement in the streams that may flow, in the ultimate influences that may go forth from them. Independently of the good done and the comfort imparted to the aged and mature, who have no thought of change and whose only hope and purpose to bear patiently their lot and discharge faithfully their duty in the quiet village where they reside, independently of the good done to these by instruction in truth and the regular administration of religion, there is not one of these societies, however small or humble, or retired its position, from which there does not go forth, annually almost, some one or more enterprising emigrant, some young man of courage and spirit and resolution, bent upon seeking his fortune in the fertile valleys of the West. If he go well instructed in the kingdom of Heaven, if he carry a knowledge and a love of truth in his heart, wherever he pitches his tent, or sets up his tabernacle, he becomes a city set on a hill; light radiates from his character and principles and conduct; he becomes the nucleus of what ere long enlarges into a flourishing society of our faith. Many of our societies in the West have thus had their origin and growth in those who went forth from the most humble villages of New England. No! Let none deem it an unprofitable application of money to aid the feeble societies, that are scattered between the Connecticut and the Atlantic. We ought not to permit, if we can prevent it, and we can prevent it if faithful to our means and our obligations, we ought not to permit the administration of the truth to die out on a single spot in New England, however barren and unfruitful it may seem.

Again, in confirmation of these facts the Committee by conference with the General Secretary of the American Unitarian Association, by the perusal of portions of his correspondence, and by such information as they could gather from other sources, have ascertained that there are out of New England full fifty places having a claim upon our sympathy and aid, and where great good might be done and the cause of truth and righteousness promoted by a judicious application of our means. These consist first, of places where there are established societies of our faith, with pastors of their choice ordained and regularly ministering among them. These are not numerous, but they are every one of them important. From their position and character, and from the characters, devotedness and fidelity of their pastors, and the influence they exert in their parishes and the surrounding sections of country, they are worthy of being sustained and encouraged. Our sympathy and aid should flow out to them. They ought not to be suffered to struggle and languish for want of these. Shame on us if it be so. They consist secondly, of places where there are organized societies of our faith, but no settled clergyman, and where there is preaching only occasionally or temporarily. These places are numerous, most of them important; some of them already large, and destined to increase and become central marts of the trade of extensive and fertile sections of country. Could we support missionaries in these places for periods varying from six months to a year, or two or three years, we should in many of them establish flourishing and permanent churches of our faith, fro... which healing and sanctifying influences would go forth to the regions round about. Again, these points out of New England, which look to us for aid, and to which our sympathy and aid ought not to be refused, consist thirdly and lastly, of places where there are as yet no organized societies of our faith, but where many who profess or are known to hold this faith are gathered together. In some cases, several of these places are in the neighborhood of each other, so that a travelling missionary, who should visit and minister at each of them in turn, might be employed to advantage. Some of them are so isolated, that they can hardly be reached or attended to at present. But had we the pecuniary means, and proper men sufficiently educated and prepared for the work, we might reach most of these places, we might water these scatterred seeds of truth, and keep them from perishing, and ultimately they would germinate and expand, and become wide spread vines and bear much fruit. And had we the means we could in due season procure, and raise up the men.

Upon this subject the Committee have not been able to procure so accurate or extensive a knowledge of facts, as they would have been glad to present. They have ascertained, however, that the means for the education of beneficiaries at the Theological School at Cambridge, for the support at that Institution of persons whose own resources are inadequate to their support, are not so great as they were; that in consequence, several young men within the last few years, have been obliged to leave the Institution, and to relinquish the purpose of devoting themselves to the Christian ministry, for the want of the needed aid; and they have been informed by one of the Professors, that some others would be under the necessity of doing this, unless some assistance could be provided for them. It is obvious, also, that the number of persons sent forth annually from that Institution, prepared for the Christian ministry, is hardly sufficient to meet the demands of our churches, much less to enable the friends of liberal Christianity to engage to any great extent in those missionary efforts and enterprises, which their sincerity, as Christians, demands, and for which their means, as men, if they will devote them to this purpose, give them the power. The Committee have heard from clergymen, and from other persons, of young men, somewhat advanced beyond the age at which graduates of colleges usually enter upon the study of divinity, men of established characters and determined purposes, of considerable knowledge of the world, and of good general education, who would gladly, nay, who are desirous, and zealously anxious to devote themselves to the Christian ministry, could they be furnished with the means to pursue a requisite course of Theological studies, with some clergyman in the country, or in any other way procure a theological education, effectually, and without great expense. The precise number of persons thus disposed, and adapted to this work, within the knowledge of the Committee, is not large. It is a point upon which accurate information could not be obtained; but there can be little doubt, that there are many such in our own community, and scattered throughout our New England congregations, who, if means were provided, not profuse, prodigal, ostentatious means, but such as in our wisdom, our zeal and our ability we ought to provide, would be glad to avail themselves of them.

From these statements, it will be seen that strong calls are made upon us. Shall we shut our ears to these calls? God forbid! The love of Christ, and the faith of our hearts forbid it. Every one of these objects is important, having a direct and strong claim upon whatever means we can appropriate, whatever efforts we can make for their accomplishment.

What plan shall we adopt for their accomplishment? It is well known, that for the promotion of the these objects, we have already three societies organized and in operation, viz: the Evangelical Missionary Society, the Society for promoting Theological Education, and the American Unitarian Association.

The two former of these were established expressly for the objects now contemplated. These societies have not been idle; they have done great good in their several spheres. It is not to be denied, however, that they have not received the united and universal support of those, who sympathise generally in the objects they would promote. The Evangelical Missionary Society is not so extensively known, as a society so excellent in its plan, and so judiciously managed, ought to be. It has but seldom brought itself prominently before the community. Its means, therefore, have never been commensurate with its objects.

The society for promoting Theological Education, having been originally formed for the Promotion of Theological Education at Cambridge, has not received encouragement and support from many, who would gladly have aided in the promotion of Theological Education, without restriction as to place or means, upon some plan by which it should be left to the person receiving aid, to pursue his studies at this or that Theological School, or with some clergyman, as he might prefer. This feature in this society is now removed, and it aims to promote Theological Education generally, in what way and at whatever place it best can.

The American Unitarian Association has been constantly gaining upon the confidence and interest of those, in support and furtherance of whose faith it was established. It has published about five thousand tracts every month. The field of its operations, and the measure of its usefulness are continually enlarging. Yet this Association has never brought out and united the full strength of all those, who believe in one God, and one Mediator between God and man, Christ Jesus, our Lord. The objection, which some felt at its organization to the name adopted, still has weight with many, and they withhold their aid.

These three societies have been organized for many years, have been judiciously managed, and have done much good. The Committee think them worthy of all confidence, and would not propose that they be discontinued, or abolished, or neglected. But they would propose to make use of these already organized societies, for the accomplishment of the objects had in view. They would propose a plan of subscription, by which those, who have entire confidence in, and cordially approve of these societies, may entrust their means to their management; and by which those, on the other hand, who are not disposed to aid these institutions, who think that more good can be done through some other channels, may have a means and opportunity of benevolent action; and thus the minor differences and prejudices of individuals be met, and the whole strength of that portion of the community, who are interested in the prevalence of a generous and liberal system of theology, and a fervent, enlightened and elevated piety, may be united. With these views, the Committee submit the following resolutions:—

1. *Resolved*, That efforts be made to raise annually, by donations and subscriptions, for five years, the sum of ten thousand dollars, to be appropriated to Domestic Missionary purposes, and the preparation of men for the Christian ministry.

2. *Resolved*, That a Committee of fifty, with authority to increase their own number, and to fill such vacancies, as may from time to time occur, be appointed from our Congregations in the city and country, to present this matter to the public, and collect money in the following manner, viz., by receiving subscriptions or donations for the general purposes named in the preceding resolution, or specially, for either of the three societies mentioned in the foregoing report, or for expenditure, under the direction of the Board hereafter named.

3. *Resolved*, That an Executive Board, consisting of nine members, be appointed, composed as follows, viz. two members of the Executive Committee of the Evangelical Missionary Society, two members of the Executive Committee of the Society for Promoting Theological Education, two members of the Executive Committee of the American Unitarian Association, (the above to be designated by the bodies whom they represent,) and three other members, to be chosen by the Committee named in the previous vote. And it shall be the duty of this Board to distribute or expend annually, the sums collected by the previous Committee, in the following manner; viz. 1st, by dividing between the three societies already named, in such proportion as the Board may annually deem best, whatever amount shall have been subscribed without particular designation of its object; 2dly, by paying to either of the said societies whatever sums shall be subscribed especially for its use; and 3dly, by expending according to their own discretion, or applying whatever sums may be subscribed on the condition of their expenditure by this Board, or of their application by them in any specific manner pointed out by the subscribers. And it shall be their further duty to report their proceedings to the Committee mentioned in the previous vote, at such times as said Committee may call upon them so to do.

All which is respectfully submitted,

S. K. Lothrop,
For the Committee.

THE APPROPRIATE WORK OF THE CHRISTIAN MINISTRY.

The first and peculiarly appropriate work of the Christian minister as such, is to strive, with God's spirit, to renew and sanctify the hearts of men; to create them anew in Christ Jesus; to give them the strength of religious principle, and to show them how to use it as individuals in their relations to God, to one another and to society. This is the work of the minister as such. He will never moralize aright, or to good purpose, until he feels that it is. Then if he sees fit to enter into other and extraordinary measures and temporary organizations for reform, he does it as a man and a citizen, and because he judges the object good and the measures best adapted to secure it. As a man and a citizen he does it, or declines doing it—and let no man judge him as a minister or a Christian either for doing it, or not doing it. As a minister he has another sphere and a larger one—another work and a far greater one.

Yes, a greater work, and there seems to be now-a-days some need of maintaining this point, lest it go by default. Many good men have become so interested in certain measures and machineries for reform, and find there so much activity and excitement, so much a doing, and have in view or prospect such tangible and large results of good, that in the heat of their philanthropy they come to think the church institution with its quiet ministrations a dull, backward, quite lifeless thing, behind the age, its day gone by. Some even say that the church is becoming a hindrance in the way of the world's moral welfare, a block before the wheels of glorious reform. The clergy hold back, they say, mere mumblers of old doctrines and pious homilies; and the church lies inert and unhelpful in our path; away with the dead body to its grave! Thou fool, to say so! Thou foolish and shallow reformer to think so! I tell you that all the moral life there is in your noble reforms has come out of the Christian church, and must be continually replenished from that church, or cease. Every spark of heavenly fire that burns on the blazing altars of Reform, has been struck out of the gospel of Christ, and has reached you through the church. But for the church, your plans for ameliorating the human condition would never have been started, or so much as dreamed of. Out of the gospel and of the church as perpetuating its spirit and influence, out of this has sprung the idea of that self-denial and self-sacrifice, which is the root of some reforms, and that brotherly love, seeking to embody itself in society, which is the root of others. Out of the calm bosom of the church, come all the high conceptions and all the *moral* power that mingles in the mighty onward forces of reform. The swift, tumultuous Niagara flows and is fed out of the placid bosom of Lake Erie. Canst thou have no patience with the quiet waters above there? Art provoked, they are so still and unexcited? Put away Lake Erie, and where then were thy brisk Niagara? The church dead!—the intense and increasing vitality of so many of her children who say so, would seem to belie the aspersion.

Here is one of the bad tendencies of the times, not a prevailing one, we trust, yet a real and visible and perhaps a growing one, this namely—men thinking that they have outgrown the gospel and the church; that they have mounted heaven high above ordinances; have received and are receiving more truth and holier influences at first hand from God, and that they and theirs could bring in the very millenium of human perfection and bliss forthwith, if but the cumbering carcase of the church were out of the way. They know not what they say. They scoff at the mother that bore and nursed them, imbued them with power and a holy spirit, and bade them go forth with her blessing, to work wisely and manfully for God and man and the truth. And because she stays in her place to nourish up others, and empowers them to go and do likewise; because she does not forsake her own highest and primal province, and go down into the midst of their din and strife, they turn and gibe at her, —throw filth into the breast that suckled them, and woul! lure all men from her fostering care. Insane and parricidal act! A blessing cannot follow it.

There is this danger in our day—that the great projects of reform, by disparaging and disowning the Christian church out of which their own idea and first moving spirit grew and sprang, will lose their moral vitality and their moral aim, and will degenerate into mere worldly struggles, political machineries, means of personal and party aggrandizement, the rushings of rabid enthusiasm with some, and the plottings of selfish calculation with others, and anarchy be the result to society. This must become the character of reform organizations and movements, just so far as they disown Christianity and separate from the Christian church. Divorce them from the piety, brotherly love and spiritual elevation of the gospel, and you rob them of the moral element, their only healthful life, and they cease, or else continue for evil and not good.

THE BRITISH MUSEUM.

The principal libraries in Great Britain are those of the British Museum and other public institutions in London; those of Lambeth, Oxford, Cambridge, and Althorp, in England; the Advocates, Writers, and College of Edinburgh, and those of the Universities of St. Andrews, Glasgow, and Aberdeen in Scotland; and in Ireland that of Trinity College in Dublin.

The most extensive and the most valuable of these is that contained within the walls of the British Museum; this library, extensive as it now is, in regard to the date of its foundation, as compared with many others in Europe, is but of modern origin, notwithstanding which it perhaps excells all others in its numerous and valuable manuscript collection. In the number of books it contains it is equalled by many in Europe, and greatly exceeded by others.

The libraries in Europe which equal or exceed it in the number of their printed books, though not in their manuscripts, are Wolfenbuttle, which contains 190,000 printed volumes; that of Stutgard, 197,000; Madrid 200,000; and there are nine which outnumbered it, viz:

	Printed Books.	Manuscripts.
Berlin,	250,000	5,000
Gottingen,	390,000	5,600
Dresden,	300,000	2,700
Naples,	310,000	6,000
Vienna,	350,000	16,000
Copenhagen,	400,000	20,000
St. Petersburg,	400,000	16,000
Munich,	500,000	14,000
Paris,	700,050	80,000

That the British Museum contains about 200,000 printed books, and 22,500 manuscripts.

That magnificent collection of books which forms an important section of the magazine of knowledge contained within the classic walls of the British Museum, called the Royal Library, was presented to the nation, in 1823, by his Majesty George IV., and ordered by Parliament to be given to the British Museum, but always be kept separate. The letter which notified the gift was as follows:

Pavilion, Brighton, Jan. 15. 1823.

'Dear Lord Liverpool,—The King, my late revered and excellent father, having formed, during a long series of years, a most valuable and extensive library, I have resolved to present this collection to the British nation.

Whilst I have the satisfaction by this means of advancing the literature of my country, I also feel that I am paying a just tribute to the memory of a parent whose life was adorned with every public and private virtue.

I desire to add that I have a great pleasure, my Lord, in making this communication through you.

Believe me, with great regard, your sincere friend, G. R.

The Earl of Liverpool, K. G.,' &c.

This magnificent collection of books was undertaken by George III. soon after his accession to the throne. The first extensive purchase that was made for it was the library of Mr. Joseph Smith, who filled the Office of British Consul at Venice in 1562, for which the King, paid near £10,000. In 1768, Sir Frederick Barnard, who was the librarian, was sent to the continent by His Majesty, and as at that time the order of the Jesuits was being suppressed all over Europe, and their confiscated property sold, advantage was taken to purchase the choicest books in their libraries; a vast number of scarce and valuable works were obtained, among which is the celebrated Florence *Homer* of 1488.—Above £2,000 was annually expended by the King on this library, and the judicious manner in which it was formed and collected has rendered it, for its extent, one of the most complete in existence. It contains collections of the rarest kinds, particularly of scarce books that appeared in the first ages of the art of printing. It is exceedingly rich in early editions of the classics, and in books from the press of Caxton, in English history, and in Italian and Spanish literature; of geographical and topographical works and translations of the learned societies there is also a very great collection. The number of books in this library, exclusive of a numerous assortment of pamphlets, is 65,250. It appears to have cost near 200,000*l.* When this library was added to that of the Museum, the duplicates were found to amount to 21,000, of which the committee of the House of Commons recommended that not more than a moiety should be disposed of. Thus the donation of this magnificent collection added to the Museum library near 50,000 volumes of works, which before it did not possess.

The hall in which this library is deposited is by far the most magnificent and imposing in its architectural elevation of those which are appropriated to the literary collections of the institution. This noble chamber is 300 feet in length, and 41 in width, between the walls, at either end, and in the centre it is increased to 65 feet; the height is 30 feet. In the centre are four columns of granite, which including the capitals and bases, are 25 feet in height and 2 feet 6 inches in diameter. The shafts of these pillars are formed of single blocks of Peterhead granite; the capitals are made of the alabaster of Derbyshire. The books are systematically arranged in 301 presses, 88 of which are in the galleries and 216 on the ground. On the tables on the floor of the hall is a splendid and valuable collection of geography, and in 124 cases, entitled 'General Atlas,' are numerous views and plans of cities, towns, villais, palaces, and gardens; also maps and charts, topographically classed, of every part of the world.

THE CATHOLICS CLAIMING THE OXFORD PARTY.

A writer in the *l'Univers*, gives the results of a late visit to Oxford. He denies that Dr. Pusey or Mr. Newman should be considered leaders of a party, and says that their labors are directed to improve and fertilize the wonderful work of Religious regeneration of which Oxford is the heart. He endeavors to justify their remaining in their present position, in order to co-operate effectually in the return of the whole English Establishment to Cath-

olic unity, and to preserve the Churches and other splended monuments of ancient faith from Protestants—dyed in the wool—who would eagerly seize on them. If the end can justify the means, they are doubtless right, since they render us the greatest possible service whilst maintaining their present position. Who could speak more reverently of the Pope than the *British Critic*, in the enchanting article wherewith the October number commences? The contributors to that work may be said to have utterly renounced heresy and schism: but can they conscientiously exercise any act of a ministry to which they have not been called by the lawful authority of the Church? Their position is one of great difficulty and delicacy, and which merits the sympathy and prayers of all friends to Religion. It is clear that they have been, in the hands of God, instruments for achieving a moral revolution, which may result in restoring to England to her ancient faith. Those on this side of the Atlantic who all along denied the tendency of their efforts can no longer conceal from themselves the fact, which is clear as the noon-day. Instead of retracting, as a certain dignitary has been called upon, the commendations given to their early essays, is it not better to share with them the light which has burst upon them, and join in their glorious labors to heal the wounds of schism?—*Catholic Herald.*

CHRISTIAN REGISTER.

BOSTON, DECEMBER 3, 1842.

WANT OF COMMON SYMPATHIES AMONG CHRISTIANS.

How shall we account for the fact that those who alike claim to be Christians in heart and *life*, differ so essentially as to their manner of exhibiting the interest which they feel in religion? How shall we account for this fact? for it is remarkable and astonishing, although long use and the influence of habit has so accustomed us to the effect, that we have ceased to wonder at it. The Jew may worship wherever there is a synagogue, but when a Christian sets his foot upon a foreign soil, and the Sabbath of rest leads him to seek a place of worship, he does not ask to be directed to the nearest church of the common faith, but most frequently he will express a preference of some one amid the hundred which a city may contain, and inquire in the name of a sect for an edifice where all his sympathies may be gratified. The Jew asks for a Synagogue, the Mohammedan asks for a Mosque. The Christian inquires for the temple of a sect, where he may hear a certain Psalm, a certain doctrine, a certain tongue of fiery energy, or a pleasant voice, a certain revelation, a certain interpretation.

Why is this? Why is it that your view of worship, and our view of worship, is nothing at all to others, our fellow-Christians? Is Christ divided? Is God the author of confusion, will he judge us as we seek to worship him, by standard prayer books and hymn books and Bibles, by modes of faith and forms of devotion, or why else do we differ so far, and insist on our differences?

And not only do Christians fail to be impressed and edified in each others Churches, this indeed is but a small part of the division in sympathy and interest which exists between them. Why do Christians differ so much in their views of the nature and province and characteristics of true piety, in their estimate of the claims of religion upon their time and thought, in their judgment concerning essential things, their interests in meetings of devotion, and in schemes of charitable and missionary effort? Why have Christians of different sects so few common sympathies and feelings? As a general rule, when any two representatives of different denominations meet together, how long can they converse without serious disagreement? They will be much more likely to move and discuss those matters upon which they are at variance, and simply by discussing them will make them of tenfold more importance than they really are. How strange the spectacle which Christians in this view present to us. Considered in one light it may even provoke ridicule or excite a smile, regarded in another light it is melancholy in the extreme, and whatever view we take of the matter, it seems strange, unreasonable and wrong. Individuals, indeed, here and there, have meditated most thoughtfully upon this problem, it has employed their minds and their pens, andsome in all sincerity have worked their way forward to so calm and clear and just and comprehensive opinions as to be able to free themselves from such mean shackles, to call all Christians brethren, to worship in every place of worship. Individuals have done this but no sect has done it or can do it, for the very moment a sect should arise for this purpose of harmonizing differences, the champions of other sects would insist upon these differences, and the sole result would be that new sources of alienation would arise and there would be less sympathy between Christians than ever before. The disciples were called Christians first at Antioch, and that is the only place where disciples have been satisfied to be called simply Christians, without any qualifying word attached to the name. We wish to find out the cause of this strange fact, that Christians of different sects have so few common sympathies and feelings.

Now to answer this question fully, would require a very long and wide experience, it would require intimacy with a very large number of persons who cherish the most widely different sentiments. Yet this experience and acquaintance would only serve to verify and illustrate an answer which a limited observation would suggest, viz., that religion displays and brings out the differences which already existed in the very nature, constitution and temperament of its professed disciples. This then is the first answer to our question, viz., Christians are made from men and women, and inasmuch as men and women differ, so the Christians who are made from men and women will differ. It is all folly and absurdity to undertake to account for the differences among Christian sects by different modes of interpreting the Scripture. Let any person undertake to write down in a book in as few words as possible, the opinions and creeds and views to say nothing of their different modes of manifesting feeling, let him note merely and as briefly as possible,the different sentiments maintained by Christian sects, and he will find that he has made a book a great deal larger than the New Testament. Now if all these sentiments came from the New Testament, they could all be put into the same compass again; but no compression could force them within such limits. These sentiments are engrafted upon human dispositions, nourished by warm or cold hearts, by languid or fervid temperaments, they are affected by the developement of the intellect, by habits of life, by education, by a larger or a narrower intercourse, and by the measure of prosperity which different individuals enjoy. This simple truth ought to be admitted, it ought to be understood in all its relations, for the simple, undeniable fact is, that the warmth of the blood, rather than the tenderness of conscience, the character of the taste, rather than the conviction of the understanding, maketh Christians to differ. Christianity deals with the natural heart of man, and while it is working there a complete change in the direction of its affections and desires, it uses all its susceptibilities to accomplish its great end. Thus it is that any one of the natural feelings which may happen to have the greater influence in any character, will imperceptibly ally itself to the religious faith which the individual may receive. That faith is common to all, but those traits of character, those natural feelings are of infinite variety, and hence, have we seen many results of their union in the sects which divide Christendom and in the associations which look so coldly and unkindly upon each other. The amiable man will make a charitable and large minded Christian. He who with his Christianity is sour, malevolent, bigoted and narrow-minded, only proves that the leaven, which, we will take his own word for it, is working within him—has a hard and foul mass to act upon. In all cases, the natural character appears through the Christian character, till the work of reconciliation is completed, and then, if not before then, the disciple is called away from his warfare with sin, to his reward on high.

This influence of diversities in the natural character and of associations in life, in making Christians to differ in their opinions and sympathies, has never yet been allowed for. Its full, free admission lies at the very main-spring of all successful efforts for harmonizing sects, for breaking down religious barriers, and for uniting Christians by common sympathies. Men who are now searching and reading the Bible for texts by which they may account for and justify their differences, would learn much more of the true wisdom of the matter if they would allow something for difference of natural disposition, of acquired tastes, and cherished associations. For observe, at a single glance how much may thus be explained, in all charity and mutual allowance. The Christian faith as it has come down the stream of ages, has been continually gathering associations, from which it is very difficult for all persons to distinguish it, and which make it more or less acceptable to different sorts of men. Judaism and heathenism attached to it some of their own decaying opinions and ceremonies, popular institutions and national customs, warm and cold climates, high civilization and prevailing ignorance, martyrdoms and persecutions, reforms and corruptions have been the most prominent influences to affect the Christian faith as offered to the great varieties of disposition and temperament among human beings. And how widely do they differ who receive the faith thus invested with such parti-colored veils. There is the mystical dreamer and the rash speculator, the enthusiastic pietist, and the ascetic devotee, the stern bigot, and the gentle believer, the hard contemner of all ceremonies, and the admirer of forms and symbols, the strict reader of the letter and the imaginative worshipper of the spirit of Christianity. Then there are the ardent and the cold in feeling, there are those who would make religion a part of their happiness, and those who would make their religion to qualify their happiness, those who in a prosperous and easy condition will listen to the lessons of religion, and those who saddened with a life of many woes will make religion their refuge and only hope. Here then we have the faith itself with all its gatherings and accumulations, to present a different aspect to every man, and when the faith is thus presented, it is received by differing minds, tempers, tastes, passions, affections and hopes and experiences. Thus are the sympathies of men divided before they are addressed by the influences of religion and no neutralizing power of religion will annul their differences. It is not strange that there are sects, perhaps it is not to be lamented that there are sects.

Thus far we can easily and naturally account for a fact, the evidences of which present themselves to us every day, in the variance of feelings and sympathies concerning religious doctrines, efforts and interests.

But thus far we have accounted only for differences in opinion and feeling, and to some extent for an estrangement of sympathies between Christians, we have not accounted for contention and rancor, and for that most abominable of all enormities, personal abuse for religious opinions. This seems after all to be the mystery. Differences of sentiment in religion can be easily explained, and for aught that appears are necessary. Yet we differ as much upon other concerns of trivial and of serious interest, without allowing such differences to create strife and animosity. Why then does Christendom present us such a spectacle as that of professed believers choosing according to their own consciences and preferences, and then assailing their brethren who do the same? God is not the author of confusion, but of peace, in all the Churches of his Saints. The further explanation, of this further mystery, is, that Christians are perpetually insisting upon their differences. It is natural to most of us to love what we prefer, there is no guilt nor error in this. Why may we not do this in peace? One only obstacle opposes, it is that long and wicked custom has habituated Christians to be continually contending about points upon which they differ. But some will justify themselves in this course by alleging that it is a part of their religious duty, as they apprehend it, to take care for the faith of others as well as for their own. They feel that they are bound to guard the purity of Christian doctrine, and the integrity of Christian discipline. Such persons are fond of quoting the apostolic words, 'The wisdom that is from above is *first* pure, *then* peaceable,' laying stress upon the fact that the word *pure*, precedes the word *peaceable*, and implying that purity of doctrine must come before, and is necessary to peace of fellowship. But why should they restrict the word pure, to doctrine, and the word peaceable, to fellowship? Why may not the apostle's meaning be that heavenly wisdom is first pure, from all pride, self-conceit, vain judging and contention, and because it is thus pure in the first place, it is in the next place, and by consequence, peaceable? This, undoubtedly, is his meaning. If the apostles, for the sake of a misconceived purity of doctrine, had insisted upon their differences, they would have formed three distinct sects in their own day; Peter maintaining the necessity of circumcision, Paul exalting faith above works, and James exalting works above faith. Just enough appears in their records to show us that there was this difference between them, but not enough to show that their differences amounted to alienation, still less to contention. How sadly have we neglected their good example. More than half the professedly Christian effort which is exerted now from pulpits, from associations, and from newspapers, and religious books, goes to foment controversies, to widen differences and to alienate sympathies. Hence it is that Christians have so few common sympathies, hence it is that a sincere believer shall have his ears more pained by what he may hear from a pulpit, when he happens to be in a strange church, than from the foulest oaths that are uttered upon the wharves. Hence it is that in professedly religious newspapers, there is more of vile slander and ribaldry, than in the journals of political parties. Men differ in some things concerning religion, and they choose to forget every thing in which they agree, and thus to estrange themselves from all common sympathies in a hope and work which are solemn and valuable to none, if not equally dear to all.

MISSIONARY MEETING.

A large and very interesting meeting was held in the Rev. Mr. Robbins's Church last Sunday evening. The meeting was opened with prayer by Rev. Sam'l Barrett. The Chairman was followed by Rev. Mr. Pierpont, Dea. Greele, Dr. Parkman, Rev. Mr. Storer of Syracuse, H. H. Fuller, Esq., Rev. Mr. Holland, Rev. Mr. Hall of Providence. The remarks of these gentlemen were interesting, and the congregation were much impressed with the importance of the objects which were explained and urged. We have been favored with a report of the remarks of Deacon Greele below.

Mr. Sam'l Greele offered the following resolution.

Resolved, That the new settlements of our country demand in an especial manner our attention, and that in the moral condition of vast numbers in those settlements, we perceive claims upon us, which we cannot innocently overlook or reject.

In his remarks on this resolution, Mr. Greele spoke more particularly of the claims of the West. I know of no part of our common country, he said, more interesting to the patriot, or the Christian than this. Embracing, as it does, a region of great extent, and of unsurpassed fertility, it is fast filling up, both by immigration, and by natural increase. Its resources are such, that it will soon outnumber in population the rest of the country; and in this way it will shortly command the destinies of this wide spread nation. It depends upon us, and upon other Christians to say, what shall be the character of this mighty population, and of course, what shall be the future moral complexion of our national institutions and laws. Shall this region be one great moral waste, or shall it become by your means, as rich in the treasures of the Gospel, as it is in the exuberance of its soil. The very fertility, which swells the tide of population, that is ever flowing to its borders, exposes the inhabitants to many moral evils. Among these, will be found sloth, and its attendant vices. As the land is so rich, that a few hours of daily labor will give the husbandmen, who cultivate the soil, animal sustenance, there is danger that the remainder of their time will be given up to gambling, intemperance, and their kindred vices—for as a distinguished prelate once observed, whom the devil finds idle, he soon puts to work. It is then for us to decide, whether the inhabitants of this region shall be co-laborers with God and with Christ, or co-workers and co-partners with the prince, and the powers of darkness. Without the restraints of religion, this fair land will be given up to unbridled licentiousness; for you may as well attempt to bind a strong man with cobwebs, as to govern a nation without the sanctions of Christianity. So thought the father of our country, whose farewell advice, I trust, will never die away on the ear of any true hearted, Christian patriot. Without the conservative principles of the Gospel, depend upon it, lynch law and mob law will be the law of the land. Let then the patriot, who feels an interest in the perpetuity of our good institutions, contribute his mite to the spread of the Gospel in the West. That the institutions of religion are favorable to the temporal prosperity and happiness of a people, every one must be convinced, who will compare the physical condition of the people in those towns, where the Gospel is dispensed, with that of the inhabitants of those places, who are without the Sabbath and its ordinances. In the former case you behold the fruits of industry, the temporal fruits of religion, in well cultivated fields, commodious habitations, intelligent parents, well clad and well instructed children. In the other case, you will perceive dilapidated houses, farms over-grown with weeds and thistles, as if the curse of Heaven were upon them, parents brutalized by intemperance, and children loafing about in filthy, tattered garments. Let us then help on this mighty, moral engine of civilization and improvement, assured, 'that Godliness has the promise of the life that now is, as well as that which is to come.'

But the Christianity, which we would impart to our brethren of the West, has higher objects in view, than to make them industrious men, and good citizens. We would impart to them that living, filial faith, that shall make them, by the spirit of adoption, sons and daughters of God.

I am aware that other sects have sent their missionaries to the West, the Orthodox, the Episcopalian, the Baptist, the Methodist, the Christian, and the Catholic missionary is there. I rejoice, and thank God, that it is so. I would not, if I could, remove a single missionary, who has an earnest and a Christian spirit, whatever be his name or denomination, to make room for one of our own. I would say to these heralds of the cross; God speed you, one and all. But there are other fields, white and ready for the harvest, the products of which can be gathered and garnered in, only by Unitarian laborers. Many have gone out thither from our midst, who have been educated in our liberal faith; for they have gone with us to the house of God, and there with us taken sweet counsel together. I presume there are but few in this assembly, who may not have some brother or sister, friend or neighbor there, in whose spiritual welfare, he is deeply interested. Let us, who prize our liberal faith, do something to extend it to our kindred of the West.

The free and independent spirit of the West is favorable to the spread and growth of liberal Christianity. It is the very aliment, for which many souls there are now hungering and thirsting, as for the bread and waters of eternal life. Let us freely impart to these our brethren that spiritual food, which has nourished the life of God in our own souls.

The facilities of inter-communication invite us to engage in this holy enterprise. I have heard calculations made of the advantages of railroads, in case of hostile invasions, for the transportation of cannon, and the munitions of war. I would consecrate them to a holier purpose. Let these thoroughfares become highways for the transmission of the Gospel. Let them be traversed by such missionaries, as are armed with the panoply of faith, whose feet are shod with the preparation of the Gospel of peace.

Perhaps some will here inquire, whom and what shall we send to this distant part of the country. Some seem to think, that any body and any thing will do for the far off West. This is a great mistake. I say send them by all means well instructed ministers. The people, whom our missionaries will be called to address, are shrewd, and many of them well educated; for they have gone out from our own enlightened New England; the land of Bibles, school-houses and Churches. Send them then missionaries, who can enlighten, as well as excite them.

I perceive, with regret, a disposition at the present day to undervalue an educated clergy. It has been said by way of argument, that the Apostles were uneducated men. True they carried in their hands no diplomas from the schools of the philosophy of that age. Still they had been educated in the best of schools—the school of Christ—and such a divinity school, I say it with the profoundest reverence, such a divinity school the world has never witnessed before or since. Moreover these very Apostles were not sent on their heavenly mission, until they had been miraculously endowed, by the descent of the Holy Ghost upon them in cloven tongues of fire, with the knowledge of more languages, than were ever taught in academic halls. I repeat it then. Let us send to the West men of an earnest spirit, well educated for the work—men, who shall be able to meet by arguments, drawn from nature providence, and revelation, the infidel and gainsayer—men, who shall address our kindred, of this distant region, in strains, which they have been accustomed to hear in their former happy New England homes—men, who can impart to them light as well as heat. With such pastors and missionaries for their spiritual guides, the mighty West may well break out in the rapturous language of the inspired prophet; 'How beautiful on the mountains, are the feet of him, who bringeth glad tidings of salvation—who publisheth peace—who saith unto Zion, thy God reigneth.'

For the Register and Observer.

THE RELATION OF MY RELIGIOUS AND SPIRITUAL EXPERIENCE.

We insert the following extraordinary communication, by the request of the author, who is a very respectable and worthy man. We leave our readers to make their own comments.—*Eds.*

I am aware that the narration of the following supernatural appearances may seem incredible to many at this age of the world, as it is so seldom their is anything visible to represent the Savior at the time of conversions. But most generally in case of conversions that are of a supernatural nature, when individuals are brought to feel and see that they cannot be justified by the deeds of the law,and the hopes that they have relied upon are failing them in a great measure, there is a dark time until they receive faith in their Redeemer, and feel that their sins are forgiven, and life and immortality are brought to light by him. He then generally seems very near them, as I learn from the experience of others.

When I was a child, and had arrived at an age that enabled me to take some interest in the conversation of people, and heard my parents and others speak of the wonderful power of God in sustaining this earth in the air, and causing it to revolve around the sun, I was lost in wonder, and it led me to often think of the perfections of God.

After advancing something more in age, so that I could read with some understanding of the subjects that were treated, I perused the works of some writers on divinity, that gave such a glowing description of the eternal sufferings of a large part of human beings in hell fire, as at times to make me regret that God had called me into existence. Then it was impossible for me to feel that love to God which I should have felt had I had a better understanding of the Scriptures.

At length, on reading the psalms of David, where he says that the pains of hell gat hold upon him, and that his soul was delivered from the lowest hell, I became convinced that the pains of hell were not what they had been represented to be; and that if they extended into the future world, it was only on the mind. This gave me great consolation, and increased my love to God.

The moral law, and principles of religion, I had always considered binding upon us, from the time I was old enough to know what they were; and it was my desire to be strictly governed by them so far as I was able. But I felt sensible of my failings and imperfections.

It appeared to me that there were some professors of religion that did not lead the exemplary lives the christian religion required; and as we read, 'he that eateth and drinketh unworthily, eateth and drinketh damnation to himself,'—I became resolved never to make a public profession of religion,under a sense of my own unworthiness. At that time, I did not know that some people were brought by the power of the Holy Spirit to feel compelled in their souls to confess their Savior before men, by the ordinances of baptism and the Lord's supper. I thought it was left for each one that believed in divine revelation and a Savior, and governed his life by the principles of religion, to take his own time, if ever he should choose to make a public profession of religion.

Thus my life passed on with the hopes and fears that prevail in common with others until some time in the year 1809, in the 28th year of my age.

While I was employed at my daily occupation, I was brought to realize the shortness of human life, and to reflect on death, and the future state of existence, to which I must soon pass, and there was a daily increasing despondency in my feelings. I tried to keep above them, but could not. They led me to read the scriptures more than usual, hoping to derive some consolation from them. But there I found that by the deeds of the Law no flesh living should be justified in the sight of God. And this increased my gloomy feelings. I had firmly believed in a Savior who came to bring life and immortality to light, but he had always seemed at a great distance from me, and I could not feel an interest in him. Annihilation was shocking to my feelings and an eternal unhappy existence I could hardly bear the thought of.

This led me to beg of my God, as much I think as a criminal would for his life, that he would forgive my sins and grant peace to my soul. I then felt perfectly willing that all human beings should be exalted above me in the future state, if I could have conscious evidence of a happy existence. Soon after, in his own time, God gave peace to my soul; I felt assured that there was no state hereafter but what I should be perfectly reconciled to.

This gave great relief to my mind. Immediately after as I was walking through my garden, in deep meditation, my Savior was manifested to me by a visible form resembling the human, although something larger and of a whitish and glimmering appearance, rather on my right hand, from twenty to thirty feet from me, and eight or ten feet from the earth. Instantly turning my face in that direction, in the twinkling of an eye it vanished out of my sight, and the earth appeared to me to be in motion for some time afterwards, and all nature seemed to proclaim the power of God!

It was enough. 'It is heaven below our Savior to know,'—and I think I was then brought to feel the joy of my Savior's presence, as much as Thomas did, when he exclaimed with wonder and surprise, 'my Lord and my God!' My soul was then filled with love to God and my Savior.

From that time I felt it impressed on my mind, that it was my duty to make a public profession of religion, by uniting with the church. But suffering some persecutions of the tongue a little previous, I did not know but they would give people unfavourable impressions, who did not know how things were, and I delayed it for some time, (wronging my conscience, more than all I ever did before) until one morning, having gone to my workshop and being about to take hold of my tools, to go at work with delayed duty pressing on my mind, the word of God was made sharper to me than any two-edged sword.

The power of these words pressed on my soul—'My spirit shall not always strive with man.' This caused me to tremble exceedingly, and filled me with shame and grief, as I then thought of the sufferings of my Savior on the cross, and the christian martyrs in the cause of religion, and felt that I had delayed my duty with all the privileges that I had enjoyed, until God had threatened to withdraw his spirit from me. This caused my tears to flow, and rather than have delayed my duty any longer in confessing my Savior before men by the ordinance, that he has commanded, I think that I would have freely suffered the most cruel death.

I immediately left my workshop, and and went to see the minister of the Parish where I had attended public worship from a child, and made my request known to him. He expressed considerable satisfaction that I had come forward with a desire to unite with the church, and it gave me great relief that I had made it known to him. I was soon after admitted as a member, and through the goodness and mercy of God, I felt great peace again in my soul, and my spiritual enjoyments returned again in a measure. But I never can expect them to be so great again in this world, as they were when the due time came for my ransom to be testified by my Savior.

I took the erroneous impression when I was quite young, that God was unreconciled to us, and that our Savior was more merciful, interceding for us; and I remained in this erroneous view until a very few days after my conversion. My soul was so drawn out in love to my Savior that my desires and prayers were directed more to him, than to God. But I soon felt a check in this, for he came to do the will of God in reconciling us to him.

Soon after these powerful exercises of my mind had subsided in a great measure, I felt persuaded that but few comparatively speaking, were wrought upon in so powerful a manner. This led me to feel that strong desire for the happiness of all our fellow creatures, the world through, that I never felt in so great degree before. I thought if there was one in the universe that would be eternally unhappy, and I knew it, I could not be perfectly happy myself. I read the Bible with an anxious desire to see if there was any thing in it favorable to my wishes. After reading it from time to time, it appeared to me that all parables and figurative expressions that we do not fully understand, are swallowed up in the comprehensive promises of the Bible. Of which a few I will quote:—

'For as in Adam all die, even so in Christ shall all be made alive.'

'Who gave himself a ransom for all, to be testified in due time.'

'For he must reign till he hath put all enemies under his feet.'

'The last enemy that shall be destroyed is death.'

'And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all.'

These promises and many others in the Bible in connection with them, so strongly represented the final restoration of all the human race, that they have been my greatest consolation.

But while the promises are so consoling to us, we must pay due regard to the threatenings on account of our wilful sins and neglect of our duty. Of which a few I will quote:—

'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall destroy the adversaries.'

'He that despised Moses law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye shall be thought worthy, who hath trodden under-foot the Son of God, counted the blood of the sacrifice wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace.'

From these threatenings, in connection with many others in the Bible, on account of our wilful sins and neglect of our duty after we have received the knowledge of the truth, and our duties are made plain to us by the striving of the Holy Spirit, (and we do not yield to, and discharge them,) I think we have every reason to believe that we shall be left in darkness and fear, and in the language of Scripture, that our last state shall be worse than our first; and how long it will continue, is not for us to know.

It is well known by many that there have been instances, after they have been brought to feel it their duty to confess their Savior before men by the ordinances that he has commanded, who have neglected it, and lost all peace, and darkness has come over their minds.

There is an obituary notice of this description, of a Mr. Eli Mygatt, in the second volume of the Union, 63d page, published at New York in 1836.

As there are many that do not see the Union, I will state from the obituary, that Mr. Mygatt is represented as sustaining through life a good moral character, and was respected by all who knew him. But he neglected to make a public profession of religion after feeling it his duty, as he has since told his friends, and since that time his mind has been much exercised respecting his future state. He became melancholy—said he had neglected his duty—that he had not borne his cross after the Savior—that the Lord had forsaken him, &c. And finally he hung himself.

And I think it is evident from divine revelation that every individual will suffer for his wilful sins and neglects of duty, in a just proportion to the light that each individual has on his mind.

But respecting our spiritual experiences (which are made very light of by some) St. Paul tells us that there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit it is given to every man to profit withal.

And it appears that the manifestation of the spirit is given to many in childhood; for when they are quite young, they are brought to have some spiritual understanding of the Scriptures; and as they advance in age they grow in grace, and feel that it is by grace that they are saved through faith in their Redeemer.

Then again it appears that there are others who have no spiritual understanding of the Scriptures when they are young, and some not until the eleventh hour.

But we are all saved by hope *until near* the time when we receive that faith which is the substance of things hoped for, the evidence of things not seen.

It is recorded in Galatians, the third chapter, 'Before faith came we were kept under the law *shut* up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For we are all the children of God by faith in Christ Jesus, who says to his disciples in Matthew twenty eighth chapter, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world, Amen.' This broad command is in as full force now as when first uttered, and will continue so until the end of the world. But as broad as it is there not being any command for infant baptism, it does not appear that it can do any good, and it would be much better for each one to choose in what manner the rite shall be administered to themselves, whenever they are brought to feel it their duty to be baptized. Yet after baptism and uniting with the Church we are still imperfect beings, and it is probable, that all are troubled more or less, with something similar to what Paul calls, a thorn in the flesh. 'For this thing says he, I besought the Lord thrice that it might depart from me, and he said unto me. My grace is sufficient for thee. But now are they many members yet but one body. And the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble are necessary.'

This figure it will be readily seen represents the Church. Here we are reminded that no member should feel himself exalted above others, on account of his different spiritual gifts and Christian graces. It is from a beautiful chapter, and if there are any members that are not familiar with it, it will be found in the first of Corinthians, twelfth chapter.

But the Church is a small number comparatively speaking, to those without the pale of the Church. And it is often remarked by some of the Church, that there are a great many very good moral people among them, but they have got no religion. This I think is a great mistake. For every one will enjoy all the religion he practices.

There is a great variety of books, and many of them are very interesting and instructive, and are good in their place. But

no individual ought to have his time so much taken up with them, as to neglect reading his Bible a suitable portion of his time. For it is of far more value to us than all other books, that ever have been or ever will be, as we cannot expect any new revelations from Heaven. Neither do we need any more, for all of our duties required of us, are there made plain to us by the monitor which we all have within. That was (from) the true light, which lighteth every man that cometh into the world.

The Lord works by means in advancing his spiritual kingdom here on earth, in calling up the minds of individuals from time to time, from those to whom he has given the greatest abilities, down to those whom he has given the smallest. And though I am of the latter class, it has appeared to me, since I was brought so powerfully to feel the effect of delaying my duty as before mentioned, that my spiritual experience ought not to die with me, but that I ought to make it known to my fellow erring mortals, as a warning of the dangers in delaying our duties until we have lost all peace in our minds. And whoever may see my experience, let me entreat you, whenever you are brought to feel it your duty to make a public profession of religion, in confessing your Savior before men by the ordinances that he has commanded, to be kept in remembrance of him, not to delay it under any consideration whatever, when you are so situated that you can comply with it at the time. For God requires no duties of us but what he gives us the ability to perform, and what are for our benefit in promoting the cause of religion. There is not anything more evident than this, that we cannot have real enjoyments in life, unless we are governed by the principles of religion carried out in all our dealings, and treatment of one another, without respect of persons.

Therefore we must all love and fear our God more than those who have no power over the soul. I would by no means persuade and urge any to unite with the church before they consider it their duty, by examining themselves; for we have good reason to believe there have been a considerable number that have united with some branches of the church under religious excitements, who had not sufficient time given them by their leaders to examine themselves by the gospel, and see in what degree they possessed the fruits of the spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c.

The time appears to be not far distant when we shall be delivered from all the creeds of men, into the glorious liberty of the fullness of the blessing of the gospel, and the unity of the spirit be kept more in the bonds of peace, pressing towards the mark for the prize of the high calling of God in Christ Jesus.

Having for some time past felt that it was my duty to have my religious and spiritual experience go before the public, I shall consider it a great favor from any of the different denominations that will admit it into those papers that are devoted to religion and morality, and point out whatever erroneous views it may appear to contain, in connection with my experience, and send me a paper containing the same.

For we all want to come to the knowledge of the truth, and have right views on the subject of religion. NATHAN SOULE.

Duxbury, Mass.

RECENT PUBLICATION.

Sermons of Consolation. By F. W. P. Greenwood, D. D., Minister of King's Chapel, Boston. Boston: Little & Brown, 1842. 12mo. pp. 355.

The author says, in his Preface, 'I have been induced to publish a volume of Sermons, chiefly by the desire of being yet heard by the people of my ministry, though withheld by the hand of Providence from addressing or meeting them in the Church. But I will not deny, that with this desire was mingled the hope, that the volume might be received with favor, and do some service beyond the bounds of my parish. The tone and character of the Sermons, has been determined by the conviction I have entertained, in common with many of my brethren, that a great dearth existed of books of a consolatory character such as are earnestly sought for by mourners in the days of their mourning, and are suitable to be placed in their hands.'

The purpose of the volume then, is strictly, to impart consolation. It is not to expound a system of Christian doctrine, philosophy or ethics. It does not interfere with a single point controverted among Christians. It has one great and sufficient aim, namely to bind up the bleeding heart by offering it cheering views of God's providence, soothing reflections and strengthening meditations based upon the revelations made by Jesus Christ. As the author says, with scarcely sufficient emphasis, there is a great want of such books. The mourners when they are suffering by the will of God, and are afraid to think, or incapable of dwelling long upon any single truth without encouragement from another, will know how to prize such a volume as this. Its style is such as becomes the calm and humble sincerity of consolation, and presents true and quickening thoughts to the mind without any exaggeration of language or ornaments of rhetoric.

The volume contains twenty seven Sermons, and the subjects of them are all connected with the trial and discipline of life, and the proper consolations which suit our various trials. Dr. Greenwood is one of the most chaste and beautiful writers whose works have ever been made public. There is a charm in his simple and pathetic style which at once reaches the heart. We cannot but express a strong hope, and we know that many will unite in it, that he will give to the world another volume, on the general topics of Christian faith, doctrine and life.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Gloucester,	10 00
From the Auxiliary Association in Providence,	40 00
From the Auxiliary Association in Charlestown, N. H.,	10 75
From the Auxiliary Association in Dublin, N. H.,	14 00
From the Auxiliary Association in Marlboro',	9 00
From the Auxiliary Association in New Brunswick, N. J.,	10 00
From the Auxiliary Association in Rev. Mr. Gannett's Society, in Boston,	153 00
From S. B. King, Esq., of Taunton, to constitute himself a Life Member,	30 00
From the Auxiliary Association in Brighton,	19 00
From the Auxiliary Association in Cohasset,	20 00
From the Auxiliary Association in Billerica,	33 00
From the Auxiliary Association in Barnstable,	7 00
From Mr. Charles Hurd, of Derry, N. H., Donation,	2 00

H. P. Fairbanks, 74 Kilby street, Treasurer A. U. A.

*** Mr. Brooks wishes us to state (by way of removing a slight ambiguity which some of his friends have pointed out in the Preface to his volume of German Songs and Ballads) that *all* the pieces in that volume not ascribed by name to other translators were translated by himself. The Preface says that some of the lighter songs having been originally translated for and from Juvenile Song Books were anonymous. The meaning was, not that they were *translated* by anonymous persons, but that he himself translated them out of German collections in which they appeared anonymous.

HIGHLY IMPORTANT MEETING.

The Meeting on the subject of Missions, at the Rev. Mr. Robbins Church last Sunday evening, was adjourned to next Sunday evening, to the Rev. Mr. Ellis's Church in Charlestown.

Addresses will be made by several gentlemen who have not yet spoken; many new facts will be communicated; and the argument continued on last Sunday evening will be farther pursued. The members of all our Societies are respectfully invited to attend.

Take notice.—The meeting will commence at half past six precisely.

COMMITTEE OF ARRANGEMENTS.

Stephen Fairbanks,	James F. Clarke,
Frederic T. Gray,	H. B. Rogers,
Albert Fearing,	N. A. Barrett,
Lewis G. Pray,	R. W. Bailey.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society, acknowledges the receipt of Ten Dollars, contributed by the children and friends of the Sunday School in Framingham, under the pastoral care of Rev. William Barry, to constitute Mr. James W. Brown, its Superintendent, a Life Member of the Society.

*** The fourth verse of the lines to Wordsworth, in our last paper, should have read

The earth to you is full of life and love;
God by his presence quickens all the land;
While mutely pointing to the heavens above,
The very trees and flowers like Prophets stand.

ORDINATION.

The Ordination of Mr. Amos Smith, recently of the Theological School at Cambridge, as Colleague Pastor of the New North Church in this city, will take place on Wednesday evening next, Dec. 7th. Services will commence at half past six o'clock. Sermon, by Rev. Dr. Parkman.

*** The Quarterly Charity Lecture will be preached on Sunday evening next, at the Old South, at six o'clock.

*** The Cambridge Ministerial Association will hold their next monthly meeting at the house of Rev. David Damon in West Cambridge, on the second Tuesday in December at the usual hour.

WM. NEWELL, *Scribe.*

OBITUARIES.

[From the Salem Gazette.]

THOMAS BARNARD WEST.

The following tribute to the memory of this excellent young man is extracted from a discourse delivered by Rev. Dr. Brazer, at the North Church. It has been earnestly asked for, and in consequence of this it is furnished for publication.

'But it is not the extinction of this great light* alone that has led me to this train of thought to day. Bereavement nearer home has fallen upon us. Another has recently been taken from our circle of worshippers, who, though wholly unknown to fame,' is richly entitled to a passing tribute, at least, of grateful respect from us. I need not say to the teachers and pupils of our Sunday School, that I refer to one, who as its Superintendent for a long period, has laid us under deep and lasting obligations of gratitude. Those of us who knew young West in this relation, are well aware that he brought to our service a scrupulous fidelity, an entire conscientiousness of thought, word, and deed, a purity of intention, a singleness of aim, a directness of purpose, which distinguished him every where else. He has taught us, both teachers and pupils, effectually by his labors and his life, and is now teaching us a more solemn and emphatic lesson, by his early death. Only the Sunday† before the last, he was with us here, and before the close of that same week he died. The subject of discussion then, as you may remember, was 'Imperative Truth,' but it had no especial application to him. He was no idle, nor intermittent, nor wandering hearer of the word. Few felt as he did the responsibleness that the simple reception of the truth involves. His Manuscripts, which comprise volumes of abstracts of discourses delivered in this place, give full proof of this. But the results of his religious inquiries were written on the more imperishable tablet of his heart, and beamed forth in the living manifestation of his daily walk. Of him, as of another pure spirit, it may be fitly said, 'the truth he loved, enshrined itself within him.' He was stricken in opening manhood; amidst most faithful labors for others; amidst constant efforts for self-improvement; amidst earnest preparation for sacred duties; amidst alas! the filial and fraternal charities of family and home, which made him all but an idol there. And shall a lesson like this of the uncertainty of life, and of the strong necessity of an habitual preparation for Death, be lost upon us? Shall it not teach these lessons with an impressiveness beyond all power of words? Let it then take the place of such feeble words as mine.'

* These remarks were introduced after a tribute to the character of the late Dr. Channing.

† October 2d.

CAPT. JOHN WADE.

Lost at Sea, on the 4th of Sept. last, Capt. John Wade, a passenger on board the brig Cuba from Galveston to New York, and a native of the city of New York, aged 39. The Cuba was seen on the afternoon of the 3d September off the harbor of Havana, and soon after the hurricane of the 4th fragments of the vessels and many of her equipments were picked on the Florida coast and carried into Key West, telling with certainty that all on board had perished!

Capt. Wade, for the last three years, had become a resident of Galveston, Texas; had commanded the steamship Savannah, a packet between New Orleans and Texas, and when lost was on his way to New York to procure a first rate steamer to ply between Texas and the United States. As a steamboat captain none surpassed him in popularity. To a most intelligent and scientific mind, he united the qualifications of a seaman a knowledge of steam power and experience in its application; and to a business fact he added the accomplishment of a perfect gentleman.

At the age of 17, (possessing a good education,) he commenced his sea life on board the brig Thaddeus, the first vessel that carried Missionaries to the Sandwich Islands. There, on their arrival, with the mate of the brig, young Wade built a schooner for the King of the Sandwich Islands, evincing that early naval constructive genius, which has since characterized his fine taste and judgment in naval architecture. In the East India service, and subsequently twelve years as commander of various vessels, he became a thorough bred sailor, before he removed to Texas. At the invasion of Texas in March last, by a Mexican force, the Government conferred upon him the appointment of Lieutenant in the Navy, and had occasion called for his services he would probably have received command of a vessel of war.

The Patent Office at Washington, before the late conflagration held the displays of his constructive genius; and though a bereaved wife and two children, an aged mother, and other relatives, are left to mourn his untimely fate, they have the consolation of feeling and knowing that few men had so few enemies.

'None knew him but to love him,
Nor named him but to praise.'

GENERAL INTELLIGENCE.

Rhode Island.—The proposed State Constitution of Rhode Island was submitted to the people of that state last week, for the expression of their opinion upon it.

The ballots taken upon it are sealed up and returned to the next General Assembly to be counted. A blank is left in the enrolled constitution, in the section which prescribes the qualification of electors, after the word 'every' before the words 'male native citizen of the United States' and the voters in giving their ballots on the acceptance or rejection of the constitution, are requested to give a vote for or against filling the said blank with the word '*white*,' and in case the proposed constitution shall be adopted, if there shall be a majority of votes in favor of inserting the word *white*, it shall be inserted by the General Assembly in the said blank in the enrolled constitution, and shall form a part of the constitution; but if there be a majority of votes against so filling the blank, then the constitution shall be printed without it.

If the constitution shall be adopted by the vote of the people, it is to go into effect on the first Tuesday of May next, and the first election of officers under it to be held on the first Wednesday of April next.—All civil or military officers now elected or to be elected are to hold their offices until the 1st Tuesday of May, and until their successors shall be qualified to act. The present government is to exercise all the powers, with which it is now clothed, until the said first Tuesday of May, and until the new government shall be fully organized.

Solomon Herschel, Chief Rabbi of the Jews in England, died in London, Oct. 31, after a long illness. He was 82 years of age, and officiated as Chief Rabbi upwards of 42 years.

The ten hour system.—A joint order has been issued from the War and Navy Departments, which gives the sanction of the government to the ten hour system. During the months of May, June, July and August, the signal for commencing work will be given at 6 1-2 A. M.; the signal for recess at 12 M.; the signal to recommence at 1 P. M.; and the signal to close work for the day at 6 1-2 P. M. During the remainder of the year, the signal to commence work will be given at 7 A. M., or at sunrise, *when later* than 7; the signal for recess at 12, M; the signa' to recommence at 12 hours 45 minutes M.; and the signal to close work at 6 1-2 P. M., or at sunset, when *earlier* than 6 1-2. The time rolls will be kept as usual. At the end of each month the whole working time will be added up, and will determine the number of days to be entered on the pay rolls, averaging the day at ten working hours. Thus in the months of May, June, July and August, the working time of each 24 hours will make a day and a tenth, and in the winter months it will make less than a day. Each workman is to be credited on the pay rolls for as many days as his working time includes periods of ten hours.—*Statesman.*

The Portland, Saco and Portsmouth Railroad is now completed, and will be open for travel on Tuesday, the 22d inst. The distance through the whole line is 51 miles. It is now about eighteen months since the commencement of this work. The cost of construction, the rails being of the heavy T, and there being several high embankments and deep cuts, has been about $21,000 per mile. The road has been well built, and reflects great credit upon its constructors, as in many parts of it more than common judgment and skill were required. The bridge across the Piscataqua, at Portsmouth, is not yet quite finished, but it is expected that it will be finished in December.—*Ib.*

The Nestorian Bishop, Mar Yohannan.—Our readers doubtless recollect what a sensation the Nestorian Bishop, Mar Yohannan, has excited, since he has been *lionizing* through the country. We notice that the last New York Churchman, a strong Episcopalian paper, is out against the Bishop, in no very moderate terms. The writer of the article hints that Mar Yohannan ought to be *excommunicated*, because he has fellowship with other denominations; 'he has been known to *pray* with these American Dissenters, and as it is contrary to canonical law, to do this publicly with Heretics, this one thing is enough to depose the Bishop.'—*Boston Bulletin.*

Temperance Meeting at Bratlle Street Church.—A public meeting of the friends of Temperance was held in the Bratlle street Church, on Thursday afternoon, and notwithstanding the inclemency of the weather the attendance was very good. About 3 o'clock the meeting was called to order by Moses Grant, who on doing so stated that the object of the meeting was that we might congratulate one another to the rapid progress which the cause of total abstinence had made during the past year. The meeting was opened with prayer by Rev. S. K. Lothrop, followed by a chant from the choir.

Moses Grant offered the following resolutions and urged their adoption:—

Whereas, this day is set apart in accordance with ancient usage as a day of Thanksgiving to God for the mercies of another year, and to supplicate his continued blessing, therefore,

Resolved, that in view of the progress of the cause of Temperance, and the reformation of thousands of drunkards, we are called on to praise God and to supplicate his continued favor.

Resolved, that we sympathise with those unfortunate persons and their families who are on this day (when the domestic circle is a source of such happiness) confined in Houses of Correction, or Prisons, having been tempted to crime by those who know the evils of their business and ought no longer to pursue it.

Resolved, that we kindly, but most earnestly call on importers, manufacturers, or dealers in intoxicating drinks to have pity on their fellow creatures, by uniting in this work of humanity and no longer continue a business fraught with misery to the human family, and thus all may join in Thanksgiving for the perfect triumph of temperance.

The resolutions were unanimously adopted. The meeting was subsequently addressed in an eloquent and masterly manner by Messrs. G. G. Channing, S. F. Holbrook, Stanton, Rev. Mr. Gray and E. L. Snow of New York.

The following letter from a gentleman of great respectability in Portland, describing the state of public feeling in that city, will be read with a deep interest at the present time:

Grog-Shops in Portland.—Dear Sir, I notice with great pleasure, that the good people of Boston, are holding meetings in Faneuil Hall, with reference to the alarming increase of grog-shops, and for the purpose of devising measures to put them down. The great body of the people in your city, as well as in ours, are capable of being brought up to the right point upon this subject, by having the question argued before them in a plain and earnest manner. A great many honest men are of the opinion that a man has a constitutional and inherent right to traffic in any article that he may choose and that the authorities have no right to interfere. So long as this impression remains, it is difficult to bring them up to sustain proper measures to suppress this abominable and ruinous business, but it is very easy to convince them of their error, and we have found such persons to be afterward the most devoted friends of law and good order.

With reference to this subject, we have held many meetings in the evenings, at our City Hall, which were crowded with attentive listeners, and the result has been, that the great majority of our citizens are strongly in favor of the suppression of the grog-shops by Law.

Such cannot fail to be the result of similar measures in your city.

We recently requested the Board of Alderman to call meetings of the citizens in their several wards to vote on the question, 'Shall the unlicensed and unlawful traffic in spiritous liquors in this city, be countenanced and sustained or not?' and the result was 486 yeas, 925 nays; and the rumsellers exerted themselves to the utmost, and got out every man they could, which was less than three to a shop, exclusive of the keepers!

Portland, Nov. 21, 1842.

The following items, of interest, are copied from the Liverpool correspondence of the New York Union:

Miss Martineau is said to be in such bad health, at Tynemouth, in the north of England, that her recovery is not expected. A curious correspondence has lately appeared, in which she figures very creditably. It appears that *two* Premiers (Gray and Melbourne) successively offered her an annual pension of £150, as an acknowledgement of her literary merit. She declined the proffers, declaring that her independence would be gone if she became a pensioner, and that she could not put her hand into the public purse.

Wordsworth, the Poet, has been placed on the pension list. He is to get £300. It is said that Peel's letter communicating this fact to him, is quite a model of beautiful language and delicate feeling. The only drawback is that the poet does not *want* any pension. For the last 30 years he has been distributor of stamps for the counties of Cumberland and Westmoreland, at an annual salary of £1000. He has been a saving man, and is worth money. He resigned his place lately, and his son has got it.

Robert Southley continues to reside at Keswick, with his wife (late Caroline Bowles,) as his nurse. I lately heard from her that his bodily health is excellent. His mind is completely broken up, and he may be said to *vegetate* rather than *live*. He is now nearly 70.

Letter to the Postmaster General.—It appears that a gentleman in Kentucky, who was a subscriber to a paper published in another State, and which came to him with his name written upon it, by the publishers, was in the habit of sending it to his son in Cynthinna, Ky. The papers so sent to the son, were charged with letter postage, because they had the name of the father written upon them,—not by him, but by the publishers. He thereupon addressed a letter to Mr. Wickliffe, the Postmaster General, desiring to know whether the charge was legal. Mr. Wickliffe, replies, and uses some very singular arguments and elucidation as, for instance, in the following paragraph:—

If A write his name on the margin of a paper, and send that to a friend by mail, he conveys to him several distinct ideas and facts: 1st. that he is still alive; 2d. that he was well enough to write; 3d. that he remembers him, though distant, 4th. that he has sent him by mail the very newspaper upon which he has written his name, or caused it to be done; and 5th. he tells his friend where he is.

The Journal of Commerce in allusion to this paragraph, shows the absurdity of the postmaster's reasoning as follows:—

We suspect Mr. Wickliffe's rule will not hold good under all circumstances. Suppose the father had torn off his name which had been written on the margin by the publishers, and had then enclosed the paper in an envelope, and addressed it to his son. If not enveloped, the case would not be altered. Directed it must be, either on the paper or envelope,—otherwise Postmasters would not know whither or to whom to send it. Suppose this direction is in the hand writing of the father, does it not convey to the son every item of information which the name on the margin could have done, even if written by the father himself. 1st, it notifies the son that the father is still alive; 2d, that he was well enough to write; 3d, that he remembers his son, though distant; 4th, that he has sent to him by mail the very newspaper upon which, or the envelope of which, he has written his name; and 5th, he tells his son where he is. All this information, and a newspaper besides, he could have *legally* sent to his son for *one cent.*

Attempt to Destroy a Family.—The Kennebec Journal states that 'when the family of a Mr Perkins, of Warren, arose on Thanksgiving morning, they found a mince pie and three cakes on the window sill, enveloped in a newspaper, on which were written the names of Mrs Perkins sister and a nephew. The cakes were nicely marked each with the names of one of Mr P's children. Supposing the nephew had brought and placed them there, they ate them for breakfast, unsuspicious of their deadly contents. In 15 minutes the whole family were taken sick, and the suspicion of poison became certainty on the arrival of a physician. Prompt and timely remedies rescued them from death, and they are now convalescent, though Mr Perkins is yet very feeble. Many previous circumstances directed attention to a female in the vicinity, as the perpetrator of the crime; she was arrested and examined, and has been bound over for trial at the next session of the Court. The evidence though circumstantial, is decidedly against her.'

CIRCULAR

CONCERNING MISSIONS, FEEBLE CHURCHES AND THEOLOGICAL EDUCATION.

It has been proposed to Liberal Christians to raise a larger sum annually for Missions, Theological Education and the aid of Feeble Churches, and further statistical information is desirable on these subjects.

Some member or members of each of the Feeble Churches is requested to make a communication to the *Subscriber*, stating, 1, The original state of the Society and the history and causes of its decline. 2, What have been and what now are their numbers; what sums of money they have raised and what they can hereafter raise for the support of public worship. 3, What exertions and sacrifices have been made and will hereafter be made for this purpose with such particular facts and statements, as may serve to illustrate these points. 4, What is the amount of assistance needed, and how long it will be necessary, and what such assistance will enable them to do. 5, To make such further statements of their views and feelings as may aid in enabling others justly to appreciate their claim.

In order that we may be able to lay before the public more general and accurate statements respecting our affairs in the West, Gentlemen residing there, who are interested in Missions and Liberal Christianity are requested to communicate information concerning their respective neighborhoods and other places, with which they are acquainted, upon the following topics. 1, What number of persons are there, to whom our ministry can be useful, but who are not inclined to receive Christianity in other forms. 2, What has been the effect of the books, tracts, &c., sent to the West and how far by these and other means, the way has been prepared for missionary efforts. In what part of the country missionaries are most needed and how they can be best employed. 3, What is the state and progress of the Societies already formed there. In what other places meetings have been held occasionally or regularly for religious purposes. 4, What numbers of persons in the West desire a theological education and are unable to obtain it and how far they could be assisted there.

Persons interested in Theological Education in New England are also requested to state what persons are known to them, who are desirous of such education and have not been able to obtain it.

It is hoped that persons, who have before made partial statements on any of these subjects, will endeavor to render them more full and complete and *repeat* them as they may aid at the present time in promoting the objects under consideration.

C. BRIGGS, *Gen. Sec. A. U. A.*, 134 *Washington Street.*

MARRIAGES.

In this city, by Rev. Mr Trafton, Mr Washington Grant of Kenebunk-port, to Miss Emeline Goodrich, of Durham, N. H.

In Charlestown, Dec. 1, by Rev. Mr Ellis, Edmund Wilson Esq. County Attorney, of Thomaston, Me. to Miss Mary S. Haskell.

DEATHS.

In this city, on Wednesday, George Paine, son of Wm. H. Barnes, 18 days.

In Townsend, on monday morning, Nov 28th, Aaron Keyes Esq, aged 51 years, son of the late Capt Jonathan Keyes, of Westford.

In Greenwich, 24th ult., Mrs Hannah, widow of the late Moses Robinson, 81.

In Hallowell, Me., Nov 14, Daniel Evans, Esq., father of Hon George Evans, U. S. Senate, 75 1-2.

In New York, 14th ult., Capt Thomas M. Randlett, of the U. S. Navy Yard, formerly of Portsmouth, N. H., 38.

In Savannah, 19th ult., at the Marine Hospital, Thomas S., son of the late Capt Jas. Laskey, of Marblehead, Ms.

In this city, 22d inst, Maria Augusta, daughter of Jesse Knapp, Esq. 4 yrs.

It is but a little while since the Parents of this child were called to mourn the loss of their *eldest* daughter, whose lovely character was briefly noticed in a former number of this paper. The little girl whose death is now recorded, was the favorite of her eldest sister and in many respects resembled her. She was a child of unusual brightness and loveliness. Gentle, affectionate and playful, she was at the same time remarkably self-dependent and lady-like. None saw her in her sickness without wishing to linger by her bed; to contemplate the beauty of her placid countenance and to learn a precious lesson from her patient demeanor. And those who stood over her whilst she was breathing out her pure spirit, and saw her own pale little hand—with her characteristic neatness and attention to herself—wiping away the moisture that exuded from her closing eye, and carefully parting her soft locks, till every hair was in its place—as if she wished decently to arrange her body for the last sleep, will never lose the impression then made upon their minds.

It is pleasing and soothing to believe that the spirits of the two sisters are now rejoicing together in a home of love.

C. E. LESTER'S NEW WORK ON ENGLAND.—The Condition and Fate of England, by the Author of the Glory and Shame of England, this day published.—The Glory and Shame of England, by C. Edwards Lester—The Reph—The Glory and Fame of England, 1 vol. 12mo—fresh supply received and for sale at TICKNOR'S, corner of Washington and School streets. dec 3

GREENWOOD'S SERMONS.—This day published, and for sale at TICKNOR'S, corner of Washington and School streets, Sermons on Consolation by F. W. P. Greenwood, DD., Minister of King's Chapel, Boston. d 3

PICTORIAL VIEW OF RELIGION.—A Pictorial and Descriptive View of all Religions; embracing the forms of worship practised by the several nations of the known world, from the earliest records to the present time, to which is added a brief view of minor sects. Illustrated by 73 engravings. Also a History of the Jews and Life of Mahommed. by C. A. Goodrich. *Just received by* WM. CROSBY & CO., 118 Washington street. d 3

NEW BOOK ON CENTRAL AMERICA,—with 35 elegant Engravings.—Norman's Rambles in Yucatan, Or, Notes of Travels through the Peninsula, including a visit to the remarkable ruins of Chi-Chen, Kabah, Zayi, and Uxmal, with numerous illustrations, by B. M. Norman. 1 vol. 8vo, handsomely bound in cloth. Price $2. Received and for sale at TICKNOR'S, corner of Washington and School streets. dec 3

CIRCULAR

CONCERNING MISSIONS, FEEBLE CHURCHES AND THEOLOGICAL EDUCATION.

It has been proposed to Liberal Christians to raise a larger sum annually for Missions, Theological Education and the aid of Feeble Churches, and further statistical information is desirable on these subjects.

Some member or members of each of the Feeble Churches is requested to make a communication to the *Subscriber*, stating, 1, The original state of the Society and the history and causes of its decline. 2, What have been and what now are their numbers; what sums of money they have raised and what they can hereafter raise for the support of public worship. 3, What exertions and sacrifices have been made and will hereafter be made for this purpose with such particular facts and statements, as may serve to illustrate these points. 4, What is the amount of assistance needed, and how long it will be necessary, and what such assistance will enable them to do. 5, To make such further statements of their views and feelings as may aid in enabling others justly to appreciate their claim.

In order that we may be able to lay before the public more general and accurate statements respecting our affairs in the West, Gentlemen residing there, who are interested in Missions and Liberal Christianity are requested to communicate information concerning their respective neighborhoods and other places, with which they are acquainted, upon the following topics. 1, What number of persons are there, to whom our ministry can be useful, but who are not inclined to receive Christianity in other forms. 2, What has been the effect of the books, tracts, &c., sent to the West and how far by these and other means, the way has been prepared for missionary efforts. In what part of the country missionaries are most needed and how they can be best employed. 3, What is the state and progress of the Societies already formed there. In what other places meetings have been held occasionally or regularly for religious purposes. 4, What numbers of persons in the West desire a theological education and are unable to obtain it and how far they could be assisted there.

Persons interested in Theological Education in New England are also requested to state what persons are known to them, who are desirous of such education and have not been able to obtain it.

It is hoped that persons, who have before made partial statements on any of these subjects, will endeavor to render them more full and complete and *repeat* them as they may aid at the present time in promoting the objects under consideration.

C. BRIGGS, *Gen. Sec. A. U. A.*, 134 *Washington Street.*

LAW OF KINDNESS—New edition—Illustrations of the Law of Kindness, by Rev. C. W. Montgomery, a new edition, much enlarged and improved. Just received by WM. CROSBY & CO., 118 Washington street. d 3

PERRY'S SPELLING BOOK—The Orthoepical Guide, or Perry's Spelling Book, revised and improved by the substitution of Walker's Pronunciation, precisely applied on a new scheme; by Israel Alger.

One important advantage which this justly valued Spelling Book possesses over others is, that the pronunciation of each letter in every word is so plainly indicated by the peculiar plan adopted, that the pupil can understand it at a glance, without the least mistake.

To this decisive improvement, the attention of Teachers and School Committees is requested.

Published and for sale at SIMPKINS'S Book and Stationary Rooms, 21 Tremont Row. d 3

THE ASTRO-MAGNETIC ALMANAC, FOR 1843—In which all the motions of the earth are demonstrated, in accordance with the theory of the Ancient nations, by H. H. Sherwood, M. D. Calender by David Young, Philom. To be continued annually. Published by SAXTON & PEIRCE, 133 Washington street. d 3

MRS SIGOURNEY'S NEW WORK—Pleasant Memories of Pleasant Lands.

'In a strange land,
Kind things, however trivial, reach the heart,
And through the heart the head, clearing away
The narrow notions that grow up at home,
And in their place, grafting good-will to all.'
—Rogers's Italy.

The above will be published next week, by J. MUNROE & CO, 134 Washington st. d3

MANUALS FOR THE AFFLICTED, &c.

Offering of Sympathy, 4th ed, 18mo; Religious Consolations, 18mo.
Counsels and Consolations, 18mo.
Sacred Offering, 18mo.
Meditations for the Sick, 18mo.
Brook's Family Prayers, 12mo, 10th ed.
Farr's Family Prayers, 16mo.
Furness's Prayers, 12mo, 2d ed.
Sewell's Daily Devotions, 12mo., &c.
Published and for sale by JAMES MUNROE & CO, 134 Washington st. d3

VALUABLE UNITARIAN SERMONS—Buckminster's, 2vols, 12mo; Palfrey's do, 12 mo; Wares' (Dr H. Jr.) 1vol, 12mo; Parker's do, 8vo; Greenwood's 1vol, 12mo; Freeman's do, 12mo; Abbot's, 1vol, 12mo; Dewey's do, 3vols, 12mo; Channing's Discourses and Works, 5vols, 12mo, &c.

For sale by J. MUNROE & CO, 134 Washington st. d3

REV. DR. GREENWOOD'S NEW VOLUME OF SERMONS.—Sermons of Consolation. By F. W. P. Greenwood, D. D., Minister of King's Chapel. Sermons to Children. By F. W. P. Greenwood, D. D. This day published and for sale by JAMES MUNROE & CO., 134 Washington street. nov 26

SPLENDID AMERICAN ANNUAL.—For sale at TICKNOR'S, wholesale and retail, the Gift, a Christmas and New Year's Present for 1843, magnificently bound in calf extra. The embellishments are all engraved for the work, and executed by first rate artists. Fresh supply received this day. n26

BOSTON ORTHOPEDIC INFIRMARY.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

A NEW WORK—Prospectus of the Pioneer, a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter.

On the first of January, 1843, the Subscribers will commence the publication of a Monthly Magazine, with the above title. The Contents of each Number will be entirely Original, and will consist of Articles chiefly from American Authors of the highest reputation.

The object of the Subscribers, in establishing the Pioneer, is to furnish the intelligent and reflecting portion of the Reading Public with a rational substitute for the enormous quantity of thrice-diluted trash, in the shape of namby-pamby love tales and sketches, which is monthly poured out to them by many of our popular Magazines,—and to offer, instead thereof, a healthy and manly Periodical Literature, whose perusal will not necessarily involve a loss of time and a deterioration of every moral and intellectual faculty.

The Critical Department of the Pioneer will be conducted with great care and impartiality, and, while satire and personality will be sedulously avoided, opinions of merit or demerit will be candidly and fearlessly expressed.

The Pioneer will be issued punctually on the day of publication, in the principal cities of the Union. Each number will contain 48 pages, royal octavo, double columns, handsomely printed on fine paper, and will be illustrated with Engravings of the highest character, both on wood and steel.

Terms—Three Dollars a year, payable, in all cases, in advance. The usual discount made to Agents. Communications for the Editors, letters, orders, &c., must be addressed, post paid, to the Publishers, 71 Washington st., opposite the Post Office, Boston. LELAND & WHITING.

n26

ON THURSDAY, December 1st, will be published, the Monthly Miscellany of Religion and Letters—Edited by Rev. E. S. Gannett. Contents of the No. for December—

Christian Virtue; Abraham's Sacrifice; Moral Courage; the Dying Christian; a day of Public Thanksgiving—a Thanksgiving Sermon, by Rev. S. K. Lothrop; Confessions of Trinitarians; an Evening's Talk; the Minister and his Parish; Notices of Books; Intelligence, &c. W. CROSBY & CO, Publishers, 118 Washington st. n26

ENGLISH BOOKS, per Acadia—Received at TICKNOR'S, corner of Washington and School streets, The Drawing-room Scrap Book for 1843; Friendship's Offering for 1843; Forget-me-not for 1843; Ellis on Insanity; Crowther on Mad-houses; Hasham on Sound Mind; Millengen on Insanity; Hasham on Sound Mind; Baptist Magazine numbers of Engineers' Journal; Edinburgh Medical Journal; Evangelical Magazine; Dublin Medical Journal; Evangelical Magazine; Dublin Medical Journal; Monthly Magazine; Nautical Magazine; Pulpit, Mechanics' Magazine; Nautical Magazine; Pulpit, Mechanics' Magazine; Intellectual Repository; Sabbath school Magazine; Intellectual Repository; Sabbath school Magazine; Intellectual Journal, &c Fresh supplies of Teacher; Asiatic Journal, &c Fresh supplies of Wilson's Anatomist's Vade Mecum; Dwitt's Modern Surgery; Ramsbotham's Midwifery, &c. n26

NEW NOVEL.—The Quod Correspondence, or the Attorney, in 2vols, 12mo—this day published, and for sale at TICKNOR'S, corner of Washington and School sts. n5

PRICE REDUCED—MR. PUTNAM'S SERMON.—This day published; the second edition of Mr. Putnam's Sermon delivered at the Ordination of Rev. Mr. Huntington with the Charge, Right Hand of Fellowship, Address to the People, &c., &c. Price 12 1-2 cents. This day published by WM. CROSBY & CO., 118 Washington st. nov 9

VALUABLE BOOKS—Lord Bacon's Works, 4v, 8vo, new edition; Napier's Peninsular War, 4 v 8vo; Turner's History of the Anglo Saxons; Washington Irving's works, 12v; Adventures of Gil Blas, illustrated; Macaulay's, Wilson's, Scott's and Talfourd's Miscellanies, 10 v in uniform binding; Percy's Reliques of Ancient Poetry; the Seer and Indicator, by Leigh Hunt; Addison's works, including the Spectator, &c. 3v 8vo; Richardson's English Dictionary; Benj Johnson's works, 2v 8vo; Boswell's Life of Johnson, 2v 8vo; Burnet's History of the Reformation; D'Israeli's Novels, 1v 8vo; Russell's Modern Europe, 3v; Gibbon's Rome, 4vo; Milman's Notes; Thiers's History of the French Revolution, 4v; Scott's Novels and Poetical works; Catlin's Indians; D'Aubigney's History of the Reformation, 3v; Rollin's Ancient History, 2v; Smyth's Lectures on Modern History, 2v; Sparks's Life and Writings of Washington, 12v; &c. at low prices—for sale by J. MUNROE & CO, 134 Washington street.

J. M. & Co. keep constantly on hand, a large collection of Books suitable for towns, villages or private libraries. n5

THE MONTHLY MISCELLANY of Religion and Letters—Edited by Rev. E. S. Gannett—Contents of the November number—Religious Delusions—Children's Books—Letter from a Believer to a Skeptic—Human Frailty, a sermon by Rev E. Q. Sewall—Bowen's Essays; Wm. Ellery Channing, D. D.—Notices of Recent Publications; Intelligence, &c. WM. CROSBY & CO, Publishers, 118 Washington st. n5

INDIA RUBBER SHOES—600 pairs of Ladies, Gents, Misses and Children India Rubber Shoes, just received and for sale low at T. H. BELL'S, 155 Washington st. n5

BOOTS! BOOTS—A large stock of Gents Calf, Seal, Kip and stout Boots, from 2,25 to $7,00, at T. H. BELL'S, 155 Washington st. n5

FIFTEEN SERMONS, preached

POETRY.

[From the New World.]

'BEFORE THIS HEAD WAS GRAY.'

BY CHARLES G. LEWIS.

Before this head was gray, in that enchanting time,
When you were in your teens, my love, and I in manhood's prime;
When first my faltering tongue confessed I lov'd my 'lassie dear,'
And the lassie turned her blushing face, affecting not to hear:
'Twas then we pledged our youthful love, and as we both were poor,
We vowed we would enjoy *ourselves*, for we had nothing more;
And we are scarcely richer now, yet many a happy day
Has seen my bonnie lass and me, before this head was gray.

'Tis true we've troubles sometimes seen, and who that lives has not?
But we blessed the hand that chastened us, and still its favor sought;
And when that parent hand sent joys, we felt those joys the more,
For rainbows never span the sky till storms have gone before.
If tempests roared, our mutual love a mantle rare we found,
And still as colder blew the blast, we drew it closer round;
That mantle in our brighter day was never cast away,
For it became us bravely then—before this head was gray.

Before this head was gray, how many happy years
We lived and loved, partaking all each others' hopes and fears.
Our children's children round us now endear our cottage home,
And we look to them with confidence since helpless age has come;
We taught them all to trust in God, and though we leave them poor,
We know that honest industry has blessings rich in store.
And now in patience wait we till our souls are called away
To him in whom we both believed—before this head was gray.

MISCELLANEOUS.

SIGNING THE PLEDGE.—BY T. S. ARTHUR.

The time had gone on until nearly ten o'clock, and the last speaker took his seat. Mr. Mitchel, the President, rose, and in a brief but pertinent address, urged those who had not yet done so to come forward and sign the pledge. The Secretary was then directed to read the pledge, which was done. After this followed a scene hard to be described.

'Come along,' cried the President, as the Secretary resumed his seat—'Who will sign first to-night? Ah! there he comes. The very man for whom I have been waiting these two months. That's right, friend L—, I thought we should get hold of the same end of the rope again—many a drinking frolic, and fishing frolic, have we been on together, and now we strike hands again'—grasping the hand of the individual he was addressing, who had by this time reached the Secretary's table—'and shoulder to shoulder, hand to hand, and heart to heart, will we wage together a war of extermination against old King Alcohol and all his emissaries!' The man who had gone forward was one well known in the community. He was an old drinker, and although he had, from a strong resolution, been able thus far to keep from sinking into a low and abandoned state; yet his example and encouragement had been exceedingly pernicious, and very many who had commenced drinking with him, had already become mere sots. For a time he had sneered at the Temperance movement. But he had now yielded to its own imposing claims.

'You never did a better deed than that in your life, friend L—!' the President said in a lively, exulting tone, as the man rose from the Secretary's table—'and who will come next?'

'Come along,' I heard a man say, in an undertone, to a man near me, and I turned to observe him. He had a miserable looking creature,—bloated, disfigured, ragged and filthy,—by the arm, and was endeavoring to urge him to go up and sign. But the drunkard hesitated and held back.

'Come! come! go up now! you will never repent it' urged the Temperance man.

'I don't think it's any use,' the poor creature said, 'I am sure I can't keep it.'

'Oh! yes you can! I know you can!—There's old B——, that drank harder than ever you did, he signed last night,'

'He did? in tones of surprise. 'Certainly he did, and so did Mr. B——, who had not drawn a sober breath in fifteen years.' 'But they can't keep it, I know they can't.'—

'You don't know any such thing, I know, they can keep it and will keep it. And there's Mr. F. there you know what a set he was? He signed two months ago. Look at him now. He's well dressed, looks cheerful, and hasn't a carbuncle on his nose, that used to be as rough as the old Liberty road and as red as scarlet. Now do come along and sign to-night!' 'If I thought—' 'Don't think any thing about it, go right up and sign, and you are safe.'

And as he said this, he gave the drunkard's arm a slight pull and he yielded and suffered himself to be led up to the Secretary's table, when he sat down and signed.

'Now don't you feel better?' asked his persevering friend, 'as the two returned to their seats near me.'

'Yes I do, a great deal better.' 'Of course and you are not sorry that you signed I know.' 'Oh no! I am glad now, and I feel that I can keep it.' The smile that lit up his disfigured face, and the air of confidence that he assumed, were indeed pleasant to look upon.

'Ten names already!' the President now cried out, loud and cheerfully—and the table crowded. 'Come along! we have room for hundreds and thousands, we'll stay here all night if you'll keep coming.' For about a quarter of an hour this table was crowded with men of all conditions in life, and of all grades in drunkenness, from the moderate drinker of two and three glasses a day, to the wretched inebriate whose intolerable thirst forty or fifty drinks daily, could not satiate. 'Sixty names!' said the President, as the space in front of the Secretary's table became vacant. 'We must have more than that number to-night.' 'Yes! come along, my friend, and we will do thee good.'

I glanced, as did many others, in the direction his eye indicated, and there, just within the door stood a man who seemed half intoxicated. A woman, evidently his wife, was holding on to his arm, and apparently urging him to go forward and sign the pledge—still he hesitated, and she urged with an earnestness that seemed all unconscious of the presence of a croud. There was an immediate, and profound silence throughout the room.

'Do go John!' I could hear the woman urging, 'Do go and we shall be so happy!' —'Yes, John, come along!' the President said, taking up the earnest persuasion of his wife, 'come along, my good man.'

The poor wife, thus suddenly conscious that all eyes were upon her, seemed painfully confused, and shrunk into the shadow of the entrance to the room. Her husband felt the general impulse, and started forward to the Secretary's table. All was again hushed in profound silence. As he took the pen in his hand and commenced writing his name, a sudden burst of weeping, half suppressed was heard distinctly in the door. I am sure there was not a dry eye in the house. My own were running over with blinding tears, but they were tears of joy. Who can tell, who can imagine, the gladness of that poor wife's heart, after the man had signed, had returned to the door and went out.—'Oh! John, how happy I feel,' I could hear the wife say, and they both disappeard together. 'I can't stand that,' a man muttered in a low but earnest voice, 'I must make my poor wife happy too.' And he walked resolutely up to the table and signed.'

'Come along! we are waiting,' again urged the President. 'Don't put it off a single day. Come and make your wives happy as John did just now. None of you like to see their faces clouded, and yet how can sunshine rest there while you are neglecting and abusing them. Come along, why eighty signed at the last meeting, and here we have only sixty-two. Surely we haven't got all yet. Oh no! I see two or three more that ought to sign. So come along my boys, if you want excitement, come and get a little of the teetotal excitement. It makes one feel a thousand times better than rum excitement and produces no after consequences but good ones. Ah! here there comes another, and another. You do not know how much good you may do by coming forward. You influence one, and he another, and he another, and they others, until from the impulse given by a 'single individual,' hundreds are brought in. There were only six at first, and now we have hundreds upon hundreds. 'Suppose them six had held back, where would we all have been? Come along then and do your duty to yourselves and Society.' To this about ten thousand more responded. The last one who signed, was like many who had inscribed before him, poorly clad and miserable in appearance. He came up reluctantly, urged, and argued with, at almost every step of the way, by the person who seemed to take a deep interest in him.

'You must sign, Thomas; I shall never give you a moment's rest until you sign.' I heard him say to the reluctant drunkard, who passed near where I was sitting: 'I have helped to ruin you, and I shall have no peace until you are reclaimed.' 'Let me have another week to think about it, Mr. W——.' Another week! surely your poor wife and children have suffered enough already, think of them and be a man.' This had the effect to cause him to move onward, but he paused again and again—at last however the table was reached, the pen placed in his hand, and his name inscribed.

How light was his step! how cheerful and resolute his air as he came down the aisle! I could hardly realize that it was the same individual. 'Ain't you glad that you have done it, Thomas? his friend said as he passed on. 'Indeed I am! but it was a hard struggle, I wanted to do it, and yet it's hard to give up the liquor, but it's done now, and I am glad enough.'

'Any more?' the President asked. 'Yes, one more at least,' said a man near the door, rising to his feet. 'You've just got my last customer, and now you might as well have me. I've sold liquor for fifteen years, but you Tempeaence folks have broken me up, and now I am forced to some better, and honester mode of life.' And he walked up to the table and signed the pledge. A few remarks were made by the President, and then the meeting broke up. And I returned home.

'How many a heart has been made glad to-night!' I said, as I threw myself on my bed, and lay musing over the wonderful thing I had seen, for hours before my senses were locked in sleep.

HASTY BURIALS.—BY MRS. CHILD.

The yellow fever raged fearfully in Boston, the last part of the eighteenth century. The panic was so universal, that wives forsook their dying husbands, in some cases, and mothers their children, to escape the contagious atmosphere of the city. Funeral rites were generally omitted. The 'death-carts,' sent into every part of the town, were so arranged as to pass through each street every half hour. At each house known to contain a victim of the fever, they rang a bell, and called, 'Bring out your dead.' When the lifeless forms were brought out, they were wrapped in tarred sheets, put into the cart, and carried to the burial-place, unaccompanied by relatives. In most instances, in fact, relatives had fled before the first approach of this fatal disease.

One of my father's brothers, residing in Boston at that time, became a victim to the pestilence. When the first symptoms appeared, his wife sent the children into the country, and herself remained to attend upon him. Her friends warned her against such rashness. They told her it would be death to her, and no benefit to him; for he would soon be too ill to know who attended upon him. These arguments made no impression on her affectionate heart. She felt that it would be a lifelong satisfaction to *her* to know who attended upon him, if he did not. She accordingly staid and watched him with unremitting care. This, however, did not avail to save him. He grew worse and worse, and finally died. Those who went round with the death-cars, had visited the chamber, and seen that the end was near. They now came to take the body. His wife refused to let it go. She told me that she never knew how to account for it, but though he was perfectly cold and rigid, and to every appearance quite dead, there was a powerful impression on her mind that life was not extinct. The men were overborne by the strength of her conviction, though their own reason was opposed to it. The half hour again came round, and again was heard the solemn words, 'Bring out your dead.'

The wife again resisted their importunities; but this time the men were more resolute. They said the duty assigned them was a painful one; but the health of the city required punctual obedience to the order they received; if they ever expected the pestilence to abate, it must be by a prompt removal of the dead, and immediate fumigation of the infected apartments. She pleaded and pleaded, and even knelt to them in an agony of tears; continually saying, 'I am sure he is not dead.' The men represented the utter absurdity of such an idea; but finally, overcome by her tears, again departed. With trembling haste she renewed her efforts to restore life. She raised his head, rolled his limbs in hot flannel, and placed hot onions on his feet. The dreaded half hour again came round, and found him as cold and rigid as ever. She renewed her entreaties so desperately, that the messengers began to think a little gentle force would be necessary. They accordingly attempted to remove the body against her will; but she threw herself upon it, and clung to it with such frantic strength, that they could not easily loosen her grasp. Impressed by the remarkable strength of her will, they relaxed their efforts. To all their remonstrances, she answered, 'If bury him, you shall bury me with him.' At last, by dint of reasoning on the necessity of the case, they obtained from her a promise that if he showed no signs of life before they again came round, she would make no further opposition to the removal.

Having gained this respite, she hung the watch up on the bedpost, and renewed her efforts with redoubled zeal. She placed kegs of hot water about him, forced brandy between his teeth, breathed into his nostrils, held hartshorn to his nose; but still the body lay motionless and cold. She looked anxiously at the watch; in five minutes the promised half hour would expire, and those dreadful voices would be heard, passing through the street. Hopelessness came over her; she dropped the the head she had been sustaining; her hand trembled violently; and the hartshorn she had been holding was spilled on the palid face. Accidentally, the position of the head had become slightly tipped backward, and the powerful liquid flowed into his nostrils. Instantly there was a short quick gasp—a struggle—his eyes opened; and when the death-men again came, they found him sitting up in the bed. He is still alive, and has enjoyed unusually good health.

I should be sorry to awaken any fears, or excite unpleasant impressions, by the recital of this story; but I have ever thought that funerals were too much hurried in this country; particularly in the newly settled parts of it. It seems to me there ought to be as much delay as possible; especially in cases of sudden death. I believe no nation buries with such haste as the Americans. The ancients took many precautions. They washed and anointed the body many successive times before it was carried to the burial. The Romans cut off a joint of the finger, to make sure that life was extinct, before they lighted the funeral pile. Doubtless it is very unusual for the body to remain apparently lifeless for several hours, unless it be really dead; but the mere possibility of such cases should make friends careful to observe undoubted symptoms of dissolution before interment.

CONSEQUENCES OF GAMBLING.

The following tale of a gambler is told by the editor of the Philadelphia Evening Courier:—

In the year 181--, a number of individuals were arrested for keeping a gambling house on Chestnut street, near Independent Hall. The counsel for the prosecution was sitting in his office one day, when a young man of genteel exterior and good address entered, and the following dialogue ensued:

'I have been summoned to appear tomorrow as a witness against —— ——, for keeping a gambling house. Unless it is absolutely necessary,' said he, as his agitation increased, 'I wish, sir, you would not urge my attendance.'

'I don't know,' said the counsel, 'that the conviction will depend upon your testimony, but as you are an important witness, it may be necessary to bring you upon the stand.'

My reasons for asking this favor are urgent,' said he, 'and the consequences of a refusal may be fatal to my prosperity and the happiness of others.' He became more agitated, and at the request of the gentleman, he continued. 'In a few days, I am to be married to Mr. —— ——'s daughter, residing on Chestnut street. The preparations are made and the day is fixed. If I am called upon as a witness in this case, I shall criminate myself, and be exposed to the eyes of my friends and the public gaze as a gambler. My character will be lost, my prospects in life blighted, and of course, my domestic happiness destroyed.'

'You shall not be called, young man,' said the counsel, 'unless it is absolutely necessary,' and with this assurance they separated—not without some painful misgivings on the part of the legal gentleman, that he was about to be accessary to a wrong, which might result in the utter ruin of a confiding yet unsuspecting girl. The trial came on, but conviction was obtained without summoning the young man, and he went on in his course of duplicity and crime unexposed. In a few days he was married!

Two years passed, and a young but heart-broken wife appears before the legal tribunal, seeking a divorce! Her counsel was startled, when the husband came forward, at discovering, confronting the wife, the identical young man who plead not to be exposed as a gambler! The interview with the witness instantly occurred to the counsel's mind. The painful incidents of a deserted house, neglected wife, and the cruelties which had followed his gambling habits, then came up in fearful array before the individual who saved him from his merited exposure.

The trial proceeded, and a gradual succession of acts of injustice, neglect, coldness, alienation, domestic discord and cruelties, on the part of the husband against a confiding and affectionate young wife, were disclosed, which melted the heart of the oldest spectator. His defence was feeble, and her cause triumphed. Happily she was liberated from the monster who had wounded her heart, destroyed her peace, and deprived her of that happiness which beamed upon her so joyously during the morning of her bridal day.

His fate hardly need even briefly be told. He soon lost the esteem of his friends, if the gambler has friends, and his credit followed with his reputation. His fashionable and elegant establishment on Chestnut street was closed by the sheriff a few weeks since, and more recently, he has been arrested for forgery! What a brief but melancholy detail of the fruits reaped from the pursuits of the gamester.

THE BAD LUMP

The following incident we relate on the authority of the old sailor, who delivered a Temperance lecture on board a steamboat last Saturday night, between New-York and New-Haven.

Having found a man who was divested of all decent clothing, and in a wretched state of health in consequence of drinking, he induced him, amidst the discouragements of the tavern keeper, at whose house he had found him, to sign the Temperance pledge for one year. The landlord prophesies that he would not keep his pledge a year, or if he did, he would never renew it. As the year was coming to a close, 'the old sailor' called upon the man, and secured his signature again. He signed it for 999 years, with the privilege of a life lease afterward! When the day arrived upon which his first pledge expired, he roguishly went to visit his old friend the tavern keeper. 'There he comes,' (said the eager rumseller,) 'he will have a great spree now to pay for his long abstinence.' When he arrived at the tavern, he complained of a bad feeling at his stomach, and of various evils, among which was a bad lump on one side, which had been growing for a number of months. 'Ah,' said the landlord, 'did I not tell you it would kill you to break off drinking so suddenly? I wonder you have lived as long as you have. Come, what will you take?' and suiting the answer to the word, he placed a decanter before him.

'But,' said the visiter, 'I have signed the pledge again for 999 years, with the privilege of a life lease after it!'

'What a fool!' said the landlord; 'if you go on as you have done, you will not live another year.'

'Do you really think so, landlord?' 'Certainly. Come, what will you take?' 'Oh, no, landlord; I have signed the pledge again, and then this terrible lump on my side. I do not believe that drinking will make it any better.

'It is all,' said the landlord, 'because you left off drinking. You will have a bigger lump than that on the other side before long, if you continue another year as the last.'

'Do you think I will? Well then so be it. I will not violate my pledge, for look here, landlord, (pulling out a great purse, with a hundred dollars in silver shining through the interstices,) that is my lump which has been growing for so many months, and as you say, it is all in consequence of signing the pledge. That is what you would have had if I had not signed it; and if I have a bigger one than that every year for 999 years, I will not go to drinking again!'—*N. York Evangelist.*

NEW YEAR'S NIGHT OF AN UNHAPPY MAN.

[From the German of Richter.]

An old man stood in the New Year's Night at his window, and looked with a glance of fearful despair up to the immoveable, ever-blooming heavens, and down upon the still, pure white earth, on which was no one so sleepless and so desolate in soul as he. For his grave stood near him; it was covered with the snows of old age, not with the green foliage of youth; and he had brought out of a rich life nothing but errors, sins, and diseases; a wasted body, a desolate soul, a breast full of poison, and an old age full of remorse. To-day, the beautiful hours of his youth reappeared like spectres, and re-conveyed him to that lovely morning when his father first placed him upon the cross-way of life, which leads on the right, by sunny paths of virtue, into a large quiet land, full of light and harvests; but on the left, plunges down into the mole-walks of existence, and a black cave, full of distilling poisons, hissing snakes and dark sultry vapors.

Alas! the snakes were hanging on his breast, and the drops of poison were on his tongue; and he knew now where he stood. Distracted with irrepressible grief, he called to the heavens:

'Give back to me my youth! O, Father! place me again upon the cross-way, that I may choose aright!'

'But his father and his youth were long since gone. He saw the ignes-fatui dancing upon marshes and disappearing upon cemeteries, and of which he said: 'These are my foolish days.' He saw a star flying from heaven, and glittering in its fall, vanish upon the earth. 'Thus am I!' said his bleeding heart, and the snake's-teeth of repentance probed still deeper and deeper into his wounds. His flaming imagination showed him flying ghosts (*natchtwandler*) upon the roofs; the wind-mill lifted its threatning arms for destruction; and a skull, having been left behind in the dead-house, assumed gradually his features. In the midst of the struggle, the music of the new year flowed down from the steeples like far-off church-melodies.

His emotions began to soften. He looked around the horizon, and abroad on the far-extended earth, and thought the friends of his youth who, now happier and better than he, were teachers of the earth, and fathers of happy children and blessed men. He said: 'O, if I might also slumber like you with dry eyes this night of the year! Alas! my dear parents! I should now be happy had I followed your precepts!'

In the feverish remembrances of his youth, it appeared to him as if the skull with his features, in the house of the dead, up-raised itself and at length, by that superstition which in the New Year's Night sees spirits of futurity, became a living youth.

At last, he could look upon it no more. He covered his eyes; a thousand hot tears streamed and vanished in the snow, and he sighed in accents scarcely audible: Return, youth! return!'

And it *did* return. It was a horrid dream. He was yet a youth; his errors only were no vision. But he thanked God that while yet young, he was able to shun the loathsome walks of vice, and turn into the sunny path which leads to the land of harvests. Return with him, young reader, if thou art standing with him in the way of error. This terrific dream would become thy future judge.—And if thou shouldest call, 'Come back, beautiful youth!' it would no more return.'

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GEO. HAYWARD.

Boston, January 7th, 1841. 3m september 10

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september 10

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